THE TROUBLES OF JERUSALEMS RESTAURATION, OR, *The Churches Reformation.*

REPRESENTED

In a Sermon preached before the Right Honorable Houſe of LORDS, in the Abby Church *Weſtminſter, Novemb.* 26. 1645.

By JOHN WHITE, Maſter of Arts, and Rector of the Church of the Holy Trinity in *Dorcheſter* in the County of *Dorſet.*

ZACH. 14. 6. 7.

And it ſhall come to paſſe in that day, that the light ſhall not be cleare, nor dark.

But it ſhall be one day, which ſhall be known to the Lord, not day nor night, but it ſhall come to paſſe that at evening time it ſhall be light.

Publiſhed according to Order.

LONDON,

Printed by *M. Simmons* for *John Rothwel*, and *Luke Fawne*, and are to be ſold at their Shops in *Pauls* Church-yard. 1646.

THE

TROUBLES

OF

JERUSALEM.

RESTAURATION.

TO THE RIGHT HONOURABLE, The Houſe of PEERES, aſſembled in PARLIAMENT.

IN obedience to your Command (Right Honorable) I make bold to preſent unto your view theſe Meditations, which in part, I did, and intended fully, to have delivered in your ears, the day wherein, by your appointment, I was called unto this ſervice. I may truly ſay, I intended it, rather then performed it. For the Meditations themſelves being conceived (as womens children are, Gen. 3. 16.) in ſorrow and pain, upon the bed of languiſhing weakneſſe, when they were come to the birth, wanted the help of ſtrength to bring them forth; I felt indeed ſo much, I will not ſay ſorrow, but extremity of pain, while I ſtood that day before you, that I was enforced to preſent you only the heads, for the moſt part, of what I intended to have delivered then unto you, if the infirmity then upon me had not hindered it. You well know (Right Honourable) that the infirmities of the body have a ſtrong influence upon the ſoul, and therefore I aſſure my ſelf you will not expect that from a minde diſtempered and diſtracted by the ſenſe of pain and griefe, which might be required of a free and enlarged ſpirit. I make no queſtion but ſome may be ready to paſſe that cenſure upon this meſſage of mine unto you, which old Cato gave once upon an Embaſſage ſent by the Roman Senate (wherein of the three Ambaſſadors, one had his head full of

ſcars, by wounds received in the wars, the ſecond was lame in his feet, the third defective in his intellectuals) Eam legationem neq; Caput, neq; Pedes, neq; Cor habere, *that Embaſſage (ſaid he) hath neither Head, nor Feet, nor Heart. I paſſe not for ſuch cenſures; I only deſire, that although theſe Meditations be the iſſue of an infirm Head and Body, they may not be taken to be* ægri ſomnia, *a ſick mans dreams, nor the illuſions of a deceiving Prophet, that tryes out,* I have dreamed, I have dreamed, *Jer.* 23. 25. *The words which I ſet before you, are the words of truth, the Oracles of God; and if they be ſo eſteemed by you, and all that love the truth, I have my deſire, and God ſhall have the glory. The chief Subject handled, is the Troubles which accompany the Churches Reformation. In that particular God hath made my work ſuitable to his own, both the reſtoring of* Jeruſalem, *and my Meditations thereupon were caſt into times of trouble, if pains and infirmities may be ſo accounted. In the cloſe of this Sermon, you ſhall finde an humble Petition for the cherſhing of poor Students, which if you be pleaſed to entertain with favour, as the laſt requeſt of a dying man, nay as an intimation from the Man Chriſt, who dyed for us, I know not whereby you may more ingage, not man, but the Lord himſelf to make good his promiſe to you,* Mal. 3. 10, 11, 12. *to open the windowes of heaven, and to powre upon you and the Land, bleſſings more then you can receive, and to rebuke the devourer for your ſakes; ſo that all Nations ſhall call you bleſſed. That your care and endeavour may be, both in this, and all other ſervices for the Church, to fulfill the will of the Lord Chriſt, and that this may be your reward, is, and ſhall be, the prayer of*

Your Honours humble ſervant
in the Lord Chriſt,

JOHN WHITE.

THE

Troubles of Jeruſalems RESTAURATION:

OR,

The Churches Reformation.

DAN. 9. 25.

The ſtreet ſhall be built againe, and the wall even in the troublous Times.

WHatſoever things were written aforehand, were written for our learning, ſaith the Apoſtle, *Rom.* 15. 4. The Lawes for our Direction: The Prophecies for Obſervation of their Accompliſhment in anſwerable Events: The Promiſes for our Comfort and conſo ation: The Examples of Evill for Caution, of Good for Imitation: And laſtly the Events, ordered by the Wiſdome, and Providence of God, for Precedents and Patternes, repreſenting our State and Condition, either What it is at Preſent, and why ſo, or what wee are to Expect it may be hereafter.

Upon this ground it is (Right Honourable) that I have made choice of this portion of Scripture, to the Church of the *Jewes* then, a Prophecy of that which was ſhortly to be fulfilled, but to us, being long agoe Accomplished, in the nature of an Hiſtory, or Relation of what God did then for his people, and How, and When, ſetting before us, as in a Type, the ſtate and condition of our owne Church at preſent, both what it Is, and what God is about to doe amongſt Us, as will eaſily appeare by Paralleling the particulers of the One with the other.

1 For, firſt, that Church of the *Iewes* was then, and had full Seventy yeares, been held in Captivitie and bondage, under the *Babylonian* Monarchy: Our Church had bin farre longer oppreſſed, under a more heavie yoke of the ſpirituall Babylon, the Mother of Fornications.

2 Secondly, during that Bondage, the Church of the *Iewes* was deprived of all Gods Ordinances, as with much bitterneſſe themſelves complaine, *Pſal.* 74. 9. *We ſee not our ſignes, there is no more any Prophet, neither is there any amongſt us that knoweth how long.* Our condition, in this reſpect, was every way as ſad and miſerable as theirs, we had indeed amongſt thoſe that occupied the roome of Seers; but thoſe that ſhould have been our Watchmen, were all Blind, ſleeping, and loving to ſlumber, Shepheards that could not underſtand, looking all to their owne way, every one to his gaine from his quarter, as the Prophet *Iſaiah* complaines of the Prieſts of his time, *Iſa.* 56. 10. 11.

3 Thirdly, that yoke of the Babyloniſh-captivity was ſodainly, and unexpectedly broken, and taken off from the necks of Gods people, inſomuch that thoſe who were reſtored to liberty, ſcarce believed that which they enjoyed, but ſeemed to themſelves like men that Dreamed, *Pſal.* 126. 1. Our deliverance from the *Romiſh* Bondage was no

leſſe

leſſe ſodaine, no leſſe unexpected, then theirs even in a Moment, that yoke was broken, and we were reſtored to liberty, to the admiration of all the Churches of Europe, who ſaid, as the Heathen did of the *Iewes*; *The Lord hath done great things for them, Pſal.126.2.*

Fourthly, that ſodaine and unexpected Change of the ſtate of the *Iewes*, was wrought by the change of the Princes, God ſodainly cutting off *Belſhazzar*, who held them in Bondage, and raiſing up *Cyrus* in his roome, whom hee cals his Shepheard to performe all his pleaſure, in building *Ieruſalem*, and laying the foundation of the Temple, *Iſa.44. 28.* Our Change (as you all know) was in like manner brought to paſſe by taking away Queen MARY, who held us under the yoke of *Antichriſt*, and placing Queen ELIZABETH, of bleſſed memory, in her Throne, to lay the foundation of his Temple, and ſet on foot the work of Reformation amongſt us. 4

Fifthly, immediatly upon this glorious deliverance of the *Iewes* the foundation of the Temple was layd, *Ezra,3. 16.* And immediatly after the breaking and taking off the yoke of *Antichriſt* from our necks, howſoever other things needfull for the perfecting of the work, were either Neglected, or Deferred; yet we muſt needs grant, that the foundation of the Lords houſe was preſently layd, in the ſound Doctrine of the Apoſtles and Prophets, upon which the Church is built, JESUS CHRIST *himſelfe being the chiefe Corner-ſtone, Epheſ.2.20.* 5

Sixthly, that work of perfecting the building of the Temple, of which the foundation was layd, was a long time, even for the ſpace of 46 yeares, interrupted; ſo that the poore *Iewes* found no meanes to perfect the work which they had ſo happily begun: Our work, of this Churches Reformation, hath bin interrupted now neere twiſe 46 6

yeares, as the complaints of the faithfull ſervants of Chriſt (manifeſted in their Bookes, and Remonſtrances from time to time) and the ſeverall Informations given in unto your ſelves, ſince your Sitting here, evidence to the whole world: Yea, ſo farre have our Maſter-builders bin from bringing forth the head ſtone of this Work, that they have rather laboured to undermine, and demoliſh the foundation of ſound Doctrine, already layd, by broaching and countenancing dangerous Errours, and Hereſies, contrary thereunto, as you all know.

7 Seventhly, thoſe that hindered the *Iewes* in building their Temple were their Adverſaries of the Nations that dwelt round about them, and amongſt them *Rehum* the Chancellor, and *Shimchai* the Scribe with their Companions, backed by a party at the Court, which they hyred to hinder this work, as they did, during all the raigne of *Cyrus*, *Ezra* 4.5. 7,8.24. Now that the Nations round about us; Prieſts, and Jeſuites, with all the reſt of the *Romiſh* Agents, have been great hinderers of our work of Reformation, the world knowes: I am ſure the Chancellors, and Scribes, with their companions, have had a deepe hand in this miſchievous deſigne, ſupported (as you all know) by an hyred and engaged party in the Court of our Princes.

8 Eightly, the policie uſed by the *Iewes* adverſaries for the building of their Temple was the filling the Princes heads with jealouſie, that the *Iewes* were a dangerous people and, if the Temple, and Citie were built, apt to riſe in Rebellion againſt the King, which might turne to his great damage, *Ezra* 4.12,15,16. And that Satan and his Inſtruments (as in all former ages, ſo at preſent) have made uſe of the ſame policie, to hinder our work of a thorough Reformation, is as cleere as the light. And I wiſh, that jealouſie were at this time ſo throughly removed out of mens heads,

heads, that they might no more teare that the Reformation of the Church, according to the Patterne layd downe in Gods word, will prove like *Nebuchadnezzars* stone, *Dan.* 2. 27. a meanes to breake all other Kingdomes (that is, as too many conceive) all civill Power and Government in pieces.

Ninthly, while the building of the Temple was thus hin- 9
dered, the poore *Iewes* were in great reproach, and affliction, *Neh.* 1. 3. And we know during this long time of hindering our Reformation, not onely such as pleaded for it, but as many as were true *Israelites*, and looked toward *Zion*, had not only their soules filled with the scorning of those that were at ease, and with the contempt of the Proud as the Psalmist speakes, *Psal.* 123. 4. but were continually followed, and vexed with sharpe Persecutions, insomuch that whosoever abstained from evill made himself a prey, as the Prophet complaines it was in his time, *Isa.* 59. 15.

Tenthly, notwithstanding all the Malice, Power, Policie, 10
and restlesse endeavours of the *Iewes* adversaries, yet the Temple was finished, and the Walls and Streets of *Ierusalem* were built at last. Now howsoever we are not yet fully Parallel to them in this Particular; yet seeing the chiefest adversaries of this Reformation are already taken away, and seeing the work by the mighty power of God hath bin thus farre caried on in your hand, it gives us great ground of hope that the same God, will in his owne time, and way, perfect the work which he hath begun, and bring forth the head-stone thereof with shooting, that wee may cry *Grace, Grace* unto it, as he promiseth, *Zach.* 4 7.

Lastly, the building of the Wall of *Ierusalem*, and the 11
street thereof fell out in troublous times: I may spare the labour of laying out the Parallel of our state to theirs in this Particular, *Res ipsa loquitur*, we (as you see) are forced to build with our Armes in our hands as they did, *Neh.* 4. 17, 18.

The conſideration of theſe Particulars, ſetting before us in the ſtate of the *Iewes*, briefly pointed at in theſe words, our own Condition every way anſwerable thereunto, as face anſwers face in the water, as *Salomon* ſpeakes, *Prov.* 27.9. is of great uſe unto us, both to raiſe up our hearts to more heedfull attention to thoſe things which in this portion of Scripture ſeeme to be ſpoken to us in their perſons, and withall to move us to a more narrow ſearch into the particulars in theſe words layd before us as neerely concerning our ſelves.

The truth is both upon that ground, and much more for the Wonders of that great Work, to the performance whereof God ingageth himſelf in this Promiſe which wee have before us, it concernes us in duty to enquire throughly, and obſerve, and ſearch into every circumſtance of this way of God, which when we have all done is yet farre above our reach. It is one end why God hath made his Workes wonderfull that they may be both Remembred, and ſought out, of all that have pleaſure therein, *Pſal.* 111. 2.4. And that this work, ſet before us in this Prophecy, may be worthily accompted amongſt Gods greateſt wonders, is evident by the accompt that himſelf makes of it; firſt by repreſenting it the Prophet *Ezechiel*, in a viſion of a Field full of dryed bones ſcattered all about, every bone out of his place, and ſodainly, by a Word of the Prophets mouth, comming together, with a noiſe, and ſhaking, every bone to his bone, and cloathed as ſodainly with Sinewes, fleſh, and skin; and by another word of his mouth, receiving breath and life, ſo that they ſtood on their feet an exceeding great army, which God himſelf calls a reſurrection out of the Grave, *Ezech.* 37.7,8,10,13. And ſecondly, by advancing it above the wonders which he wrought in bringing his people out of *Egypt*, as himſelf in expreſſe termes affirmes, *Jer.* 16. 15. It

ſhall

ſhall be no more ſaid *the Lord liveth, that brought up the Children of Iſrael out of Egypt, but the Lord liveth, that brought up the Children of Iſrael out of the land of the North.* This was indeed a work ſo farre above all poſſibility, in mans eye, that the *Iewes* themſelves concluded, *Our bones are dryed up, our hope is loſt, we are cut off for our parts, Ezech.* 37.1. A work in it ſelf wonderfull to Admiration, but made more wonderfull by the Time, wherin it was wrought, a *Troublous time*, ſufficient to hinder the moſt eaſie and likely work, much more to make a work in it ſelf ſo Difficult and improbable, altogether Impoſſible in mans judgement.

To come therefore to the neerer Examination of theſe words, we ſhall find in them three Particulars, worthy our ſerious conſideration: Firſt, the manner of Expreſſion, implying an infallibility; *Know* (ſaith the Lord to the Prophet) and *Vnderſtand*; that is, be ſure of it, and make accompt of it, as of a thing certaine, that ſhall not faile, and afterwards: *The ſtreet ſhall be built againe and the wall*, in the time expreſſed, after 7 weeks, that is (accompting every day for a yeare) after 49 yeares from the going out of the Decree. Secondly, we have repreſented unto us the Condition of the Time when it ſhall be built, a *Troublous time* (for the exact Period of the time, that it ſhall be accompliſhed after 49 yeares, it makes not much to our preſent occaſion, unleſſe it be to give farther aſſurance to the certainty of the Prophecy, that God limits it to a preciſe number of yeares, which none can doe but hee, which hath the times and ſeaſons in his owne hand) It is enough to our purpoſe to looke upon it as a *Troublous time.* Thirdly, we have the work promiſed to be performed, the building of the Street, and Wall of *Ieruſalem.* The accompliſhment of this Prophecy we have related, eſpecially to the Booke

of

of *Nehemiah*. Of theſe three Particulars, as I have layd them out before you, in their order.

The manner of the expreſſion, conſidered in relation to the Work (the moſt difficult of all works) and the Time (the unfitteſt of all times) is worthy our carefull obſervation. Notwithſtanding the impoſſibility of the work in mans judgement, and the impediments by the Troubles of the time, the Street, and Wall ſhall be built, yea they ſhall be built by ſuch a time; Doubt not of it (ſaith God) but know this, be aſſured it ſhall be ſo. Thus God may ſpeak, and thus he thinks it fit to expreſſe himſelf. So that upon this particular Inſtance we may obſerve in generall that

Gods Promiſes even concerning things moſt Difficult, and Impoſſible things in Mans eye, are notwithſtanding certain and Infallible.

They are (ſaith the Apoſtle) all of them *Yea* and *Amen*, 2 *Cor.* 1.20. Yea and not Nay, as hee explaines it *verſ.* 18. that is, True in the event and reall performance, and *Amen*, that is, Stable and firme, as that *Hebrew* word ſignifies. This will evidently appeare by inſtances. The greateſt of all Gods promiſes, was that of ſending CHRIST into the world, to be borne of a Virgin, and to be made *Immanuel*, truly Man, and ſo GOD with us, this when God promiſeth, *Iſa.* 7.14. hee prefixeth a *Behold* before it, *Behold a Virgin ſhall conceive and beare a Sonne*, which is a note not only of Admiration, but Confirmation too, as if God would repreſent it as a thing Preſent to be ſeene with our eyes, ſo Peremptorily doth he promiſe that wonder of wonders, which was as really performed in the fulneſſe of time, *Gal.* 4.4. It was a ſtrange and unlikely thing that *Iſrael*, after ſo long and heavie a bondage under the *Egyptians*, ſhould be wreſted out of the hand of ſuch a mighty Nation, that kept them under

under as their ſlaves, yet God not onely promiſeth it, but bids *Abraham* to make accompt of it as of a certaine thing, *know* (ſaith he) *of a ſurety that thy ſeed ſhall be a ſtranger in a land that is not theirs, and they ſhall afflict them 400 yeeres and afterward they ſhall come out with great ſubſtance.* *Gen.* 15.13,14. It was not more ſeriouſly promiſed then really performed, and that in the point of time limited by the Lord. *The ſelfe ſame day it came to paſſe, that all the Hoſts of the Lord went up out of the land of Egypt*, ſaith *Moſes* *Exod.* 12.41. It ſeemed ſo impoſſible a thing, that *Abraham* ſhould have a Sonne by his wife *Sarah*, who had bin all her life barraine, and was now 90 yeeres old, and her huſband an hundred, and both their bodies dead as to the having of children, that *Sarah* laughs at the Promiſe. *Gen.* 18.12. and yet ſee how peremptorily God promiſeth it. *I will certainly returne unto thee according to the time of life, and loe* Sarah *thy wife ſhall have a Sonne*, *ver.* 10. And we know the Lord made it good. God promiſeth to provide fleſh for his people in the Wilderneſſe, that they ſhould eate their fill of it, for a moneth long, *Numb.* 11.19,20. The people thought it was more then God could do as they ſpake, *Pſal.* 78.19,20. and *Moſes* was almoſt of their mind, as it appeares by his objection of the impoſſibility of feeding ſix hundred thouſand men, beſides women and children, in a barraine Wilderneſſe that yeelded no proviſion for the ſuſtaining of mans life: yet we ſee it made good in the event, by the ſending of innumerable multitudes of Quails, the moſt dainty of all fleſh. *Numb.* 11.31. Many more inſtances might be brought, to evidence this truth, but theſe are ſufficient. Let us ſee what grounds we have for it in Reaſon.

Firſt, that God hath ſufficient ground to ſpeak peremptorily of things to come, will be evident unto us if we conſi-

der, what hinders men that they cannot ſpeak in that manner, or with like certainty concerning their owne purpoſes.

There be three things in men that may hinder the accompliſhment of that which they intend.

1. The man may die, and then all his thoughts and conſequently his reſolutions and purpoſes periſh with him, *Pſal.* 146.4. Now God we know lives for ever, from everlaſting to everlaſting he is God, *Pſal.* 90. 2. The earth may faile, and the heavens may be roled up as a garment, but God remaines the ſame and his yeeres faile not, *Heb.* 1. 11. Whence the Apoſtle drawes a ſtrong ground of conſolation to us in *Chriſts* mediation, that it ſhall be effectuall to us, becauſe he lives for ever to make interceſſion for us, *Heb.* 7.25.

2. Though the man continue and live yet his mind and purpoſe may alter. Never had a man more full purpoſe to doe any thing, then *Eſau* had to kill his Brother *Iacob*, *Gen.* 27.41. and this reſolution continued with him 20 yeeres, while *Iacob* ſojourned with *Laban*, as is evident by his gathering of foure hundred men to come againſt him, when he heard of *Iacobs* returne homewards, *Gen.* 32.6. Queſtionleſſe to doe that which *Iacob* feared, with the ſword to cut off him and his retinew: And yet when they meet together *Eſau* inſtead of killing, falls to kiſſing, and embracing, and weeping over his Brother, *Gen.* 33.4. In this *Balaam* tels us God is not like man, *Numb.* 23. 19, God is not as man *that he ſhould lie, neither the ſonne of man that he ſhould repent*, that is he neither ſpeakes that which he doth not intend or purpoſe, nor pupoſeth that at preſent what he meanes to alter afterward. No, God is alwayes of one mind, *Job* 23 13. and *the thoughts of his heart ſtand throughout all ages*, *Pſal.* 33.11. Vpon both theſe grounds the Lord concludes the ſafe condition of his people, *I the Lord change not* (he

meanes

meanes neither in nature nor in purpoſe, I am ſtill the ſame God and of the ſame mind) therefore yee ſonnes of *Iacob* are not conſumed. *Mal.* 3.6.

3. Men, who have no power in their hand, but what they receive from God, have many times by him ſuch impediments caſt in their way, as they are not able to remove or conſequently to effect what they intended. *Pharoah* may in his owne heart reſolve, *I will purſue, I will overtake, I will divide the ſpoile, my luſt ſhall be ſatisfied upon them*, *Exod.* 15. 9. But God puts a cloud betweene the Army of the *Iſraelites*, and the *Egiptians*, and takes of their chariot wheeles, that they drive them with much adoe, ſo that the *Iſraelites* recovered the further ſhore, before their Enemies could overtake them, who periſhed in the waters before their eyes. No ſuch impediments can ſtand in Gods way, who having all power in his owne hand, doth whatſoever he pleaſeth in Heaven and in Earth, in the Seas and in all deepe places *Pſal.* 135.6. And none can ſtay his hand, *Dan.* 4.35. No even the mountaines ſhall become plaines before him, *Zech.* 8.7. Hence it is, that, ſeeing Gods purpoſes and Acts are all one, he may ſpeak of what he will doe as if it were already done, for his will gives a being to thoſe things that do not yet ſubſiſt which the Schoolemen call *Eſſe Volitum*, otherwiſe God ſhould ſpeak falſely when he calls things that are not as if they were. But men can ſpeak no farther then of their intentions, becauſe they have already a being in their hearts, ſo that they may truly ſay this, I intend or purpoſe to doe, but if they ſpeak of the event or effect, they muſt read St. *Iames* his limitation. *If the Lord will*, *Iam.* 4.14. *Becauſe they know not what ſhall be no not to morrow.*

2. 2ly, As God may ſpeak certainly and infallibly of whatſoever he means to do, though in apprearance, & in mans eye it ſeeme never ſo improbable or impoſſible, ſo it beſeemes

him to ſpeake ſo, in point of honour, he muſt ſpeak like a God as well as doe like a God, *I will open rivers in high places* (ſaith God, *Iſa.*41.18,19.) *and make the Wilderneſſe a ſtanding poole*, and fruitfull in pleaſant and uſefull plants, *that they may know that the hand of the Lord hath done this*, *ver.*20. And as the Lord manifeſts himſelfe to be God by doing things beyond beleefe and above the power of any ſecond cauſe, ſo doth hee by ſpeaking of impoſſible things to be done afterward. *I will ſay unto the North give, and to the South keepe not back*; *Iſa.*43.6. and *ver.*9. He challengeth all the world to ſpeak as he ſpeaks, that is to foretell certainly things to come, to ſay *unto the deepe be dry and I* will dry up thy Rivers, to ſay of Cyrus *he ſhall performe all my pleaſure &c. Iſa.* 44.27,28. There is no queſtion but the hiſtory of the Creation manifeſteth the Lord to be God wherein we have him deſcribed ſpeaking firſt, and doing afterwards, let there be light, a Firmament, Seas, Earth, &c. And it was ſo.

3. In reſpect of us it was in a ſort neceſſary that God ſhould thus deliver his promiſes in expreſſe and peremptory termes, becauſe they are the foundation of our faith, which muſt reſt upon certaine and immutable things, in which it is impoſſible for God to lye, that ſo we might have ſtrong conſolation, *Heb.*6.18. How eaſily our Faith in the apprehenſion of Gods promiſes may be ſtaggered, eſpecially in times of tryall, appeares in the example of the Prophet *David*, who finding himſelfe *compaſſed with the ſorrowes of death*, *ſo that the paines of hell gat hold upon him*, *acknowledgeth* that in that perplexed condition he was ready to conclude that *all men were lyars Pſal.*116. 3.11. He meanes perhaps the Prophets, who from Gods owne mouth had aſſured him of the Kingdome. And the Pſalmiſt, *Pſal.*77.8. in expreſſe termes queſtions, not on-

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ly the mercies of God, but his promiſes alſo. It is therefore neceſſary in reſpect of the weakneſſe of our Faith in Gods Promiſes, and our proneneſſe to queſtion the truth of them, that they ſhould be delivered by God in certain and full and cleere expreſſions.

Uſe 1. If then Gods Promiſes be ſo certain and infallible in themſelves, and ſo repreſented and delivered unto us by God himſelf, how is it that wee give ſo little credit to them? That the words and engagements of men, that deceive and are deceived, are eſteemed above them? An Epigrammatiſt of our owne, had rather take King *Iames* his word then St. IAMES the Apoſtles.

Qui petit accipiet Iacobus *Apoſtolus inquit*
O ſi Jacobus *Rex mihi dicat idem.*

Whether that were his intention I know not, but I am ſure he there expreſſeth, not only his owne thoughts, but the opinion of men in generall. For who ſees not but that thoſe who will be contented to truſt men upon their bands, with hundreds and thouſands if need be are like the Ruler, *Luke* 18.22,23. who, when *Chriſt* himſelf tels him that if he will part with his eſtate, for the relieving of his poore ſervants, he ſhall have treaſure in Heaven, as he then ſo men now refuſe the aſſurance, and depart with ſad countenances. The beſt aſſurance that men can have for the enjoying of the Mannors or Lands, which they purchaſe of other men, is but an evidence under the hands and ſeales of mortall men, and yet upon ſuch aſſurance men lay out and part with large ſummes of Mony ſomtimes with all they have, notwithſtanding the poſſeſſions when they have them are of an uncertaine and changeable condition, and often wreſted out of their hands by fraud or violence: But where are the men that will take our Saviours word, *Luke*

18. 29, 30. that if they make loſſe of any thing for the Kingdome of God, *they ſhall receive manifold more in this preſent time, and in the world to come life everlaſting*, and upon that aſſurance adventure their whole eſtates? Where are they that will take *Salomons* word, *that if they caſt their bread upon the waters, after many dayes they ſhall find it*, *Eccleſ.*11.1. Or, *that God will repay us*, whatſoever we lay out upon his poor ſervants, *Prov.*19.17. Or the Prophet *Iſaiah's* promiſe, that *he that deviſeth liberall things ſhall ſtand*, (that is) ſecure his eſtate by liberall things, *Iſa.*32.8? And yet theſe are not the words of men, but the Promiſes of the God of truth, more firme then the earth it ſelf. The Apoſtle tels us that *Godlineſſe hath the promiſes of this life, and of that which is to come*, 1 *Tim.*4.8. Now ſeeing wee are ſo greedy of gaine. why doe we not follow after this gainfull way of godlineſſe which brings ſo large and laſting a reward, aſſured by the word of God himſelf? Nay why upon the ſame aſſurance doe we not lay hold of Eternall life? What doe we graſping after the world, when we have aſſurance of heaven, a Kingdome that cannot be moved, by the firmeſt of all Gods promiſes in which it is impoſſible for him to lye?

Conſider (I beſeech you) and let us weigh well what we doe, and take notice. Firſt, of the great wrong and diſhonour wee offer to God himſelf: Secondly, of the evils that we bring, and that deſervedly upon our own ſoules. We diſhonour God

1. In that we receive not his Teſtimony, for what we beleeve not, that, in effect, we deny, and by conſequence make him a lyar, 1 *Ioh.*5.10. *He that beleeveth not God hath made him a lyar*: as he that beleeves on the contrary, ſets to his *ſeale that God is true*, *Ioh.*13.33. Herein we doe in effect croſſe the maine end for which we came into the world,

world, and for which God hath indued us with wiſdome and underſtanding above the beaſts of the field, that being true of every man, which our Saviour affirmes of himſelf; for *this cauſe came I into the world, that I ſhould beare witneſſe to the Truth, Ioh.* 18.36. Men will indeed be apt to beguile themſelves and others too, in profeſſing that they receive Gods teſtimony in all that he ſpeakes, but the Apoſtle tels us that there is a deniall in Workes, as well as in Words, *Tit.*1.16. And to ſpeake truth deniall in Deeds is the ſtrongeſt deniall, and manifeſts our affirming in words to be meere Hypocriſie, as the *Pſalmiſt* juſtifies it againſt the Iſraelites in the Wilderneſſe, that though they remembred that *God was their rock, and the high God their Redeemer, yet they flattered him with their mouth and lyed unto him with their tongue. Pſal.* 78.35,36. and proves by their workes, becauſe they ſtill went on in tempting and provoking God, and limiting the Holy one of Iſrael, *ver.*40.41.

2. It is the greater wrong and diſhonour to God not to receive his Teſtimony. Firſt becauſe God hath ſo farre condeſcended to our weakneſſe, as to engage himſelfe unto us ſo many wayes, being notwithſtanding debtor to no man, beſtowing whatſoever he gives freely out of meere Grace. We accompt it a wrong to a friend to require a bond of him for the aſſuring of a free gift. But God hath bin content to abaſe himſelfe ſo farre to us, as to engage himſelfe unto us by his Word, to confirme his Word by an Oath, and to ratify both by the ſeales of his Covenant. That after the manifeſting of ſo much tender reſpect to us, and condiſcending ſo farre to our weakeneſſe, and affording ſuch firme footing for our Faith, God ſhould not have ſo much credit with us as to bee beleeved upon his Word, his Oath, his Seale, is ſuch a diſhonour to the God of Truth, as we would be aſhamed to offer to a mortall man.

man. Eſpecially if we conſider in the next place that God hath never given us cauſe to diſtruſt him, he never failed us in any one Promiſe, wherein he hath ingaged himſelfe unto us.

Thirdly, it is yet the greater wrong to God if we conſider by whom it is offered. Nothing ſo farre kindled Gods wrath as the provoking of his ſonnes and daughters, *Deut.* 32.19. Καὶ σὺ τέκνον, What thou my ſonne (ſaid *Iulius Ceſar* to *Brutus*) when he ſaw him amongſt the reſt of the conſpirators come to ſtabbe him: There cannot be a greater wrong to a maſter then not to be truſted by his owne ſervants; much greater is the injury when a Father can have no credit from his owne children. How is it poſſible then that God ſhould beare it at the hands of thoſe that call him Father, and deſire to be known by the name of his children; that great diſhonour of ſlighting his Promiſes, and in their lives and converſations declaring to the world that they make more accompt of mens aſſurance then they doe of them?

2 Secondly, as the Lord (for whoſe glory we are created) is wronged by our unbeliefe in not reſting upon his Promiſes; ſo it fals out (as uſually it doth in all like caſes) that we infinitely thereby prejudice our ſelves many wayes.

1. By this meanes we deprive our ſelves of all true grounds of comfort, which might ſupport us in time of tryall. It was Gods Word which quickened *David* in time of his affliction, *Pſal.* 119.50. It was Gods Word on which he depended, *Pſal.* 130.5. When he powred out his complaint before God, out of the depths, that is, in floods of diſtreſſes that overwhelmed him. For as for any other meanes to eſtabliſh our hearts and beare up our ſpirits in times of inward diſtreſſes, or outward afflictions, wee ſhall find our ſelves forced to take up *Davids* complaint *I looked for comfor-*

comforters but I found none, Pſal.69.20. and *Pſal.142.4. I looked on my right hand and there was no man would know me, refuge failed me.* And as for Gods promiſes, whence only the ground of true comfort ariſeth, with what cold hearts muſt we needs either apply them to our own ſoules, or urge them and preſſe them upon God in our prayers, when our own conſciences tell us, that theſe are the truths of God which we have caſt by, as matters of which we never made any great accompt? Surely God can returne us no other anſwer to ſuch ſuits, then he gives his people, *Iudg.10.14. Go cry unto the gods whom you have choſen, let them deliver you in the time of your tribulation.* Cry to your Lands, to your Treaſures, to your Friends in whom you have confided; what have you to doe with my promiſes which you never beleeved nor regarded? This is and will be a ſad condition into which our unbelief will caſt us when it will be too late to help it.

2.ly This want of ſtaying on Gods promiſes wonderfully deads our hearts unto all duties of Gods ſervice, unto which we are in an eſpeciall manner encouraged, becauſe we know that our labour is not in vaine in the Lord, *1 Cor.15.58.* And the *Pſalmiſt* profeſſeth the hope of Salvation from God, was it that encouraged him to doe Gods commandments, *Pſal. 119. 166.* As on the other-ſide, thoſe that exported nothing from God, deſire to have nothing to doe with his ſervice, *Iob 21. 15.*

3.ly The want of this Faith by which we embrace Gods promiſes, utterly cuts off all hope of eternall life, which nothing but Faith in Gods promiſes can lay hold off: And to be ſhut of that hope, leaves unto a man nothing but a *certaine looking for of judgement and fiery indignation which ſhall devoure the adverſaries,* Heb. 10. 27.

4. Laſtly, in the meane time this want of Faith in the

promiſes, leaves the heart of a man full of diſtractions and unquietneſſe thereby: ſo that one becomes uneven in all his wayes, unſettled in all his thoughts, raiſed up, and caſt down with contrary hopes and feares, as the outward things of this life, ſubject to continuall changes, ebbe and flow from day to day; whereof we have too many evidences in theſe times of trouble, wherein men fall on, and off, as their vaine hopes and feares carry them on to one party, or drive to the other, to the ſhipwrack of their owne conſciences, and (as much as in them lyes) the betraying of the cauſe of Chriſt and of his Church, and to their ſhame, diſcovering to the world that they were never yet ſetled upon any firme foundation, whereas one that hath built his Faith upon Gods promiſe, is like a Ship moared by her anchors, in a ſafe harbour, from whence the ebbs and flouds of the ſea cannot remove her.

2. *Vſe.* Let me therefore earneſtly beſeech you (right honourable and beloved) by the mercies of God, to labour above all things to ſtrengthen Faith, having ſuch a firme foundation to build it on; not cunningly deviſed fables as the Apoſtle cals them, 2 *Pet.* 12. 16. not the word of men who may deceive and be deceived, but a faithfull word; *Tit.* 1. 29. *A ſure word*, 2. *Pet.* 1. 29. The word of the God of truth who cannot lye, a word more firme then the foundation of the earth, ſetled for ever in heaven, *Pſal.* 119. 89. We have great reaſon to be earneſt and ſerious in labouring, with all our power, to attain to this firmneſſe of Faith, not only becauſe otherwiſe we deſpiſe this great mercy and compaſſion of God towards us, in condeſcending to our weakneſſe, and abaſing himſelfe to be ingaged to us by his word, his oath, and his ſeales; but more eſpecially upon theſe ſore weighty and important conſiderations.

1. Of all other graces, Faith is moſt neceſſary and uſefull unto us every way.

1. We

1. We thereby bring unto God the greateſt glory by it ſetting to our *ſeale that God is true, Ioh.* 3. 33. As *Abraham* is ſaid to give glory to God when he ſtaggered not at the promiſe of God through unbelief, but was ſtrong in Faith, *Rom.* 4. 20. Indeed there is no more mentioned in that place, but that he beleeved, and thereby Sealed to the power of God, being fully perſwaded that he which had promiſed was able to doe it, *ver.* 21. But without beleeving his faithfulneſſe and truth with all neither had hee any ſound comfort, nor God his due honour by beleeving, wherefore it expreſly teſtified of *Sarah*, that ſhe beleeved that he was faithfull that had promiſed, *Heb.* 11. 11.

2.ly To us is Faith of ſuch neceſſity, that without it wee were dead ſpiritually, it is that which unites us unto Chriſt the fountaine of life in whom we live as the Apoſtle teſtifieth of himſelf: *I live* (ſaith he) *yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by Faith of the Sonne of God, Gal.* 2. 20. So that without Faith we are without Chriſt who is our life, *Col.* 3. 4. Again, it is Faith that quickens all our endeavours and ſweetens all our labours in Gods ſervice, knowing that in due ſeaſon we ſhall *reape if we faint not, Gal.* 6. 9. Thirdly it is Faith by which both our perſons and ſervices are accepted: By Faith *Abel* offered *a more acceptable ſacrifice then* Cain, *by which he obtained witneſſe that he was righteous, Heb.* 12. 4. Fourthly, it is Faith that holds up our ſpirits in afflictions. I had fainted (ſaith *David*) *unleſſe I had beleeved to ſee the goodneſſe of God in the land of the living, Pſal.* 27. 13. Whence he profeſſeth that Gods word the ground of our Faith, was all the comfort which he had in his afflictions, *Pſal.* 119. 50. Fifthly, Faith only enables us to withſtand all terrours. By Faith *Moſes* his parents feared not the Kings commandement, *Heb.* 11. 23. And by the ſame po-

wer of Faith, the three Children feared neither King *Nebuchadnezzars* angry countenance, nor his threatning words, nor his preparations of the flames of fire to torment them; no not ſo farre as to take time to conſider what to anſwer in ſo dangerous a caſe, *Dan.*3. 17. Laſtly, it is Faith that ſupplies us with ſtrong conſolations, *Heb.* 6. 18. So that the Apoſtle tels us, that being juſtified by Faith as we have peace with God; ſo we not only bear tribulations patiently, but in the midſt of them *rejoyce in the hope of the glory of God*, *Rom.* 5. 3.

2 Secondly, as Faith of all Graces is moſt neceſſary and uſefull, ſo is it of all others the hardeſt to be obtained, and that in divers reſpects.

For, firſt, there is nothing in Nature that can help us to the attaining of Faith. Senſe cannot help us, for the objects of Faith are things *that are not ſeene*, *Heb.* 11. 1. That is, things that are above Senſe, things that are in the nature of them ſpirituall, 2.*Cor.*4.18. Whereas Senſe apprehends only things that are groſſe and earthly, and things whereof many have no preſent being, but are in hope, and expectation only. Much leſſe can Reaſon help Faith, ſeeing that takes all her grounds from Senſe: Wherefore *Abraham*, that he might *waxe ſtrong in Faith*, ſilenced Reaſon, which would have furniſhed him with arguments againſt the promiſe of having a ſonne by *Sarah*; for the Apoſtle tels us, that *he conſidered not* (that is, did not ſo much admit into debate, reaſons drawn from) *the deadneſſe of his own body, and of Sarah's wombe*, *Rom.* 4. 19. No, Senſe and Reaſon are ſo farre from helping Faith, that they are the moſt dangerous, of all other meares, to hinder it, or overthrow it where it is. When *David* judged by Senſe of Gods wayes and diſpenſations, which repreſented unto him the proſperous condition of the wicked, and his owne

afflicti-

afflictions every morning; it ſo ſhooke his Faith, that he had almoſt ſlipt, and was upon the point of condemning his owne wayes, and the ſtate of the Godly too, as himſelf acknowledgeth, *Pſal.* 73. 2. 13. 15. And when *Sarah* began by Reaſon to examine the promiſe of having a Child at 90. yeers old, ſhe was ſo farre from beleeving it, that ſhe laughed at it, *Gen.* 18. 11. And as long as *Moſes* makes uſe of his reaſon to weigh Gods promiſe of feeding ſix hundred thouſand men, beſides women and children, with fleſh, in the Wilderneſſe for a moneth together; we ſee how hardly he is brought to beleeve it, *Num.* 11. 21, 22, 23. It muſt therefore be concluded that ſeeing neither Senſe nor Reaſon, nor conſequently any thing in Nature can bring any help to Faith; nay rather are the ſtrongeſt meanes to oppoſe and hinder it: it muſt needs be a difficult worke (as being both above and contrary to Nature) to obtain it.

A ſecond difficulty in obtaining Faith, is the conſideration of thoſe great and wonderfull things which it apprehends and beleeves, That the Holy Lord, who *hates all the workers of iniquity*, as *David* teſtifies of him, *Pſal.* 5. 3. and will *by no meanes pardon the guilty*, as himſelfe profeſſeth, *Exod.* 34. 7. ſhould notwithſtanding, from all Eternity, looke upon men wholly defiled with ſin, with ſo much tenderneſſe of compaſſion, as to chuſe out of them a people for himſelfe; and, out of his owne goodneſſe, and free Grace, give his owne Son, his delight from all eternity, to be a ranſome for their ſoules, cauſe him, who *accompted it no robbery to be equall with God himſelfe*, to abaſe himſelfe ſo low, as to take upon him the nature of man, with the infirmities thereof; and be found amongſt men in the forme of a ſervant, to humble him to the accurſed death of the Croſſe; to bruiſe him, who knew no ſinne, *laying upon him the iniquities of us all to heale us by his ſtripes*; and not on-

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ly to purchaſe unto us the free pardon of all our ſins, but to accept us in his Righteouſneſſe, as righteous and holy before him; yea to take us as his owne children, to beſtow on us the inheritance of everlaſting glory, and to make us *joynt-heires with Chriſt*, *Rom.* 8.17. And laſtly, to raiſe up theſe bodies of ours; perhaps devoured by fiſhes, or wild-beaſts, or conſumed into aſhes in flames of fire, or at leaſt turned into and mixed with the duſt of the earth, the very ſame individuall body, *Iob* 19.26.27. and of *Naturall* bodies to make them *Spirituall*, of *Corruptible* to make them *Incorruptible*, and immortall, as the Apoſtle ſpeaks, 1. *Cor.* 15.42.44.53. Theſe are things in themſelves ſo farre beyond all apprehenſion and admiration; wonders upon wonders, that if Faith were not a Supernaturall worke, an effect of the Almighty power of the ſpirit of God working in us, they were impoſſible to be beleeved, that it is no marvaile though they were rejected of the wiſeſt amongſt men, and accompted fooliſhneſſe, 1. *Cor.* 1.23.

3 A third conſideration which ſhould move us above all things, to labour with all our power to ſettle and eſtabliſh our Faith, is this, That above all other Graces Satan bends all his power and policies againſt it, either to ſhake, or overthrow it. It was the Faith of our firſt Parents that Satan firſt aſſailed in Paradice, *Yea* (ſaith he) *hath God ſaid*, and afterwards *yee ſhall not ſurely dye*, *Gen.* 3.1.4. In his encountering with our Saviour Chriſt, he firſt aſſaulted his Faith, which he attempts two contrary wayes, Firſt, to diſtruſt where he had a promiſe; and Secondly, to beleeve without a promiſe, as appeares by our Saviours anſwer to both his firſt temptations, *Matt.* 4.4.7. And it was *Peters* Faith that Sathan aimed at, when he deſired to *ſift him*, as appeares by our Saviours promiſe to *pray that his Faith might not faile*, *Luke* 22.31.32. implying that it was

was his Faith, againſt which Satan would bend all his ſtrength, as we ſee he did, when hee ſhooke it ſo ſore, that he thrice denied and forſwore his Maſter. Queſtionleſſe Satan both knowes his own advantages, and improves them to the uttermoſt. Now he is not ignorant, that if he can overthrow our Faith, he deſtroys our life, ſeparate us from Chriſt and from God himſelfe; from whom we *depart by unbeliefe*, *Heb.* 3. 12. which is therefore the moſt dangerous of all ſins; and indeed a meanes to let in all the reſt, Pride, Covetouſneſſe, Self-ſeeking, Rebellion, and what not: Beſides he well knowes, that Nature yeelds him not ſtronger helps againſt any Grace, then it doth againſt Faith; which (as we have already intimated) both Reaſon and Senſe (the guides of our naturall life) oppoſe.

It concerns us therefore neerly, to uſe all diligence, both to get and ſtrengthen Faith, ſo uſefull every way, ſo hard to be gained, and ſtrongly aſſaulted. The Apoſtle therefore exhorts us to follow after Faith, 1. *Tim.*6.11. and to have it alwayes about us as the chiefe part of our ſpirituall Armour, *Eph.*6.16. *Above all* (ſaith he) *take the ſhield of Faith, whereby you ſhall be able to quench the fiery darts of the wicked.* A ſtrange expreſſion, that a ſhield ſhould quench fire, unleſſe perhaps he allude to the Hebrew name צִנָּה a ſhield or buckler, comming from צָנַן which ſignifies to coole. *Salomon* exhorts us to *get wiſdome with all our getting*, Prov. 4. 7. *to ſearch for it as ſilver, and for hid treaſure*, Prov. 2. 4. And, when we have gotten it, *not to forget it, nor forſake it*, Prov. 4. 5. 6. Now Faith is not the leaſt part of true wiſdome, which makes us wiſe unto Salvation. To get and hold faſt this Faith, we muſt have an eſpeciall regard unto two things,

Firſt, We muſt be ſure to build our Faith upon a firme foundation, which can be none other then the *faithfull word*

word of God, as the Apoſtle cals it, *Tit. 1. 9. eſtabliſht to all generations*, *Pſal. 119. 90.* Upon which *David* builds all his Hope, *Pſal. 130. 5. I waite for the Lord* (ſaith he) *my ſoule doth waite; and in his word do I hope*: And, *Pſal. 119. 114. Thou art my hiding place, and my ſhield: I hope in thy word.* Now this Word, muſt be a cleer Word, and a full Word: It muſt be a cleer Word, where the promiſe is laid down in plaine and expreſſe termes; ſuch as are all, or the moſt part of the promiſes of eternall life and ſalvation by Chriſt, and divers others: As for thoſe that are delivered in more darke and obſcure expreſſions, and ſuch as are capable of divers conſtructions, though they may be of good uſe; yet Faith hath no firme reſting on them, unleſſe they be cleered unto us by other places that are plaine and evident. And as it muſt be a cleer Word that our Faith muſt reſt on, ſo muſt it be a full Word, the promiſe taken with all the circumſtances and conditions annexed thereunto. It was a cleer Word which the Devil alleadgeth to our Saviour Chriſt, *Matt. 4. 6.* out of *Pſal. 91. 11. 12.* That God gives his Angels charge over his children, to keep them that they daſh not their foote againſt a ſtone; but it was not a full Word, a clauſe that reſtraines the promiſe to mens wayes was left out, now to caſt himſelfe downe from the pinacle of the Temple was not Chriſts way: St. *John* tels us, *If we confeſſe our ſinnes, he is faithfull and juſt to forgive us our ſinnes*, *1. Joh. 1. 9.* To make this a full Word, we muſt ſupply it with a clauſe out of *Prov. 28. 13. He that confeſſeth and forſaketh his ſinnes ſhall find mercy*: which too many omitting and neglecting, ſatisfie themſelves with a bare and perfunctory confeſſion of ſinne, without any endeavour to forſake it, or to ſubdue their corrupt luſts from whence it ſprings, remaining ſtill under the dominion of ſinne, *making proviſion* for ſin, *to fulfill the luſts thereof*,

thereof, living in all manner of ſenſuality, and minding earthly things, to the ſcandall of Religion, and (without ſpeedy repentance) the deſtruction of their own ſoules.

Secondly, our care muſt be to keepe our Faith in continuall exercile, not only in times of temptation, but in times of peace, as ſouldiers exercile their Armes, before they come to encounter their enemies. It is recorded of that great Commander *Philopamon*, that as he walked either alone, or with his friends, he uſed to view and conſider the ground through which he paſſed, what advantages, or diſadvantages it might miniſter to him or his enemies, if he ſhould be there ſodainly aſſailed, ſo that having conſidered before how he might beſt either free himſelf or annoy the aſſailants, he was eaſily able to avoyd the danger when it came. Let us learne in this point wiſdome of the children of this world, our enemies are more ſubtile, more powerfull, more vigilant, their ſurpriſes more ſodaine and more dangerous, *Be ſober, be vigilant, becauſe your adverſary the Devill as a roaring Lyon walks about, ſeeking whom he may devour, whom reſiſt ſtedfaſt in the Faith*, 1 Pet. 5. 8. 9. The meanes which the Apoſtle preſcribeth againſt this powerfull and dangerous enemy, is the ſtedfaſtneſſe of our Faith, which we muſt not only have, but have alwayes about us, laying up the Promiſes alwaies in our hearts, and by meditation ſuppoſing dangers and temptations, before they come, to conſider how they may be applyed, and made uſe of, as the ſeverall emergent occaſions ſhall require. The want of this providence in **St. Peter** left him naked, ſo that he was ſodainly ſurpriſed, and ſhamefully foiled by Sathan, before he could prepare himſelf for the encounter as is recorded, *Luk.* 22. 57, 58, 60. which he might have prevented, if he had not been ſo ſecurely and careleſly confident, *ver.* 33. but taken our Saviours warning before-hand, *ver.* 31. 34.

Faith, thus grounded and exerciſed, muſt be held out as a ſhield againſt Sathans fiery darts in times of tryall. *David* being ſorely ſhaken by the obſervation of wicked mens proſperous eſtate, and his owne afflictions, hath recourſe to the Sanctuary where the word of God was layd up, and ſee how quietly he ſettles his heart thereby, *Pſal.*73.12.14. 17.25.28. And *Pſal.*77. the *Pſalmiſt* being tempted to queſtion not only Gods mercies but his Promiſes too, *verſ.* 7,8. is forced to have recourſe to Gods workes, *ver.*11,12. (the ſupporters (as I may terme them) of that Faith which is founded upon the Word) for the quieting of his diſtempered thoughts. This is or ſhould be the practiſe of all the godly, in all our wreſtlings with Sathan and his inſtruments leſt Faith take hold on the word; if yet it ſeeme to waver adde unto it experiments, either in our ſelves, as *David* doth of his deliverance from the Lyon and the Beare, *1 Sam.*17.37. when he was to fight with *Goliah*; or others, as *David* comforted himſelfe by remembring Gods judgements of old, *Pſal.*119.52.

This uſe of Faith the condition of the times wherein we live ſo full of trouble and confuſion calls for at preſent, whether we looke upon the ſtate of the Church in generall, or our owne in Particular.

In generall we ſee the Prediction, *Rev.*12.17. that the Dragon ſhould *make warre with the woman*, (that is the Church) *and the remnant of her ſeed which keepe the Commandements of God*, made good and fulfilled before our eyes, as not onely the long continued warres in *Germanie*, but the troubles over moſt parts of *Europe*, evidence it to the world. By which that man of Sinne, the Incendiary thereof, hath ſo farre prevailed againſt the poore flock of CHRIST, that ſome of the moſt famous and eminent States who had ſet up the Kingdome of CHRIST amongſt them

them, have hardly left unto them at this day the forme or face of a Church. In the beholding of ſuch ſad ſpectacles, let us lay before us that Prophetical all Promiſe, *Dan.* 2.44. That the Kingdome which *God ſhall ſet up ſhall never be deſtroyed, nor left to other people*, and that faithfull and full aſſurance out of our Saviours owne mouth, that *the gates of hell ſhall not prevaile againſt it*, *Math.* 16.18. That rather then faile the *Woman* (the Church he meanes) *ſhall have wings* to cary her out of the Dragons reach, *Revel.* 12.13,14. That the *Wilderneſſe ſhall nouriſh her, for a time, and times, and halfe a time*, that if the Serpent caſt out *floods of water after her, to cary her away, the earth ſhall ſwallow up the flood*, verſ. 15.16. In brief, that God will arme and raiſe all the Creatures in heaven and earth for the defence of his Church. Adde unto theſe, the Decree pronounced againſt the *Beaſt and the falſe Prophet that deceived them that received the marke of the Beaſt they ſhall be taken and be caſt alive into a Lake of fire burning with brimſtone*, Revel. 19.20. A thing not only decreed but done with God, though not yet executed in the ſight of men, for the Angell cryes *mightily, with a ſtrong voyce*, Babylon *the great is fallen, is fallen*, Revel. 18.2. The word is doubled, like *Pharaohs* dreame, *becauſe the thing is eſtabliſhed by God*, and God will ſhortly bring it to paſſe, as *Ioſeph* ſpeakes to *Pharaoh*, *Gen* 41.32. yea, I dare boldly ſay, that theſe preſent Troubles of the Church (wch yet are but to *purge out the Iniquity of* Iacob *and take away the ſinne*, Iſa.27.9.) are but preparations to that great worke. And theſe are no vaine Dreames but the *true ſayings of God*, as the Angell tels *Iohn*, Rev.19.9.

Yea but (you will ſay) what Promiſe have we concerning this Nation, and the Church of God therein? what

may we beleeve the iſſue of our troubles ſhall be at laſt? To this I anſwer in generall, two things:

Firſt, whatſoever our condition ſhall be (ſuppoſe it to the worſt that we feare) yet if we have any zeale for Gods honour, or any true love unto his Church, as members of that body, we ſhould put on St. *Pauls* reſolution, *None of theſe move me* (ſayth he) *neither count I my life deare unto my ſelfe, ſo that I may finiſh my courſe with joy, &c.* Act. 20.24. It was reſolutely anſwered by the *Roman* Conſuls, when they ſtood ſtifly againſt the Law called *Agraria* (which cauſed ſo many commotions at ſundry times in the Roman ſtate) for the oppoſing wherof, their Predeceſſors, the Conſuls of the former yeare, after the extirpation of their office, had been moſt unjuſtly Fined by the people; *Se quoque damnari poſſe, & ipſos legem per ferre non poſſe*: not regarding what became of themſelves, ſo they might ſecure the State. I am ſure the Prophets, think it a ſufficient ground of comfort to ſupport the hearts of Gods children, under the heavy burthen of the Babyloniſh captivity, that it ſhould be well with the Church in time to come, although few of them lived to ſee that happie day?

Secondly, although particular Perſons, and States be not named, yet they are included, in thoſe Promiſes made unto the Church in generall, or to the *Iewes* in particular (conſidered as a Church) if we anſwer the Conditions, under which the Promiſe is made. If we hearken to God, and walke in his wayes, we have ſufficient ground to aſſure our ſelves of the fulfilling of thoſe Promiſes *to have our Enemies ſubdued, and the hand of God turned againſt our adverſaries*, Pſal. 81.13, 14. If we Sanctifie the holy Sabbath, and keepe it from Prophanation (the Lord under one eſpeciall duty of the Law

Law includes all the reſt) we may warrant, as aſſured by the word of God, the fulfilling of all thoſe gracious Promiſes recorded, *Jer.* 17.24,25,26. For the things written afore-time, were written for us, that we through comfort of the Scriptures might have hope. Not to hold you long, look well upon your Covenant by which you have in as ſolemne a manner as may be, obliged your ſelves, by lifting up your hands to the moſt high God, in the preſence of men and Angels (which if you break, God will certainly recompence it on your heads, as he threatens to doe in a like caſe, *Ezech.* 17.19.) conſider it well, and make good your ſolemne engagements both for Publique and private Reformation, and you may boldly challenge God to make good unto you, any Promiſe which he hath made vnto his Church in his Word, in any age paſt. Labour for *Zerubbabels* ſpirit in carrying on the Lords work, and you may aſſure your ſelves of *Zerubbabels* ſucceſſe, and the great *Mountaines* that ſtand in your way *ſhall become plaines before you.* *Zech.* 4.7.

I adde further that, if any thing may be concluded our of the courſe that God hath held with us hitherto, he hath ſo ſtrangely interpoſed himſelf, and conſtantly ſtept in betweene us and our utter ruine, at *Keinton*, at *Brainford*, at *Newbery*, at *York*, at *Cheriton*, at *Naſeby*, (when we may truly ſay with *David*, 1 *Sam.* 20.3. There was but *a ſtep betweene us and death* or utter deſtruction) hath ſo compaſſionately *looked upon us in our low eſtate*, as the *Pſalmiſt* termes it, *Pſal.* 136.23. and raiſed us up to a condition beyond our hopes and expectation, that we have great reaſon to hope, that he which hath begun will make an end, as himſelf ſpeakes in another caſe, 1 *Sam.* 3.12. Indeed both *Moſes*, *Exod.* 32.12. and *Ioſhua*, cap. 7.7.9. preſſe God with reſpect to his owne honour, which

would have been much blemiſhed if God, who had ſo ſtrangely brought his children out of *Egypt*, and over *Iordan*, ſhould have ſuffered them to periſh, either in the Wilderneſſe or in the Land of *Canaan*. It is true, I grant, that when God hath called us to a work of thorough Reformation, if we mixe our carnall policies, with his Counſels, and drive on our owne ends, with more zeale then his: As God may, and will call them to accompt that doe his worke Negligently, or unfaithfully, ſo he juſtly may, not onely deny them the honour of performing and accompliſhing this ſervice to him and to his Church, but may put off the perfecting of this glorious work of thorough Reformation for the preſent, and mix the accompliſhing thereof, and the reſtoring of our peace with more bitterneſſe then we have yet taſted.

And particularly, I boldly affirm that every one, whoſe Conſcience witneſſeth unto him, that in ſingleneſſe of heart he hath put to his hand, for the furthering and carrying on this worke of Reformation, out of true zeale to Gods honour, and the good of his Church, may aſſure himſelf, that *though Iſrael be not gathered, yet he ſhall be glorious in the eyes of the Lord, and his God ſhall be his ſtrength*, as *Chriſt* ſpeakes of himſelf, *Iſa.* 49. 5. As he dealt with *David*, whom though the Lord thought not fit to employ in the building of his Temple, yet his deſire and purpoſe to have done it, was abundantly rewarded, 2 *Sam.* 7. 11. 12. *Let us therefore up and be doing*, and ſet forward for the rayſing on of this great work, with reſolution as being aſſured both of the ſucceſſe and perfecting thereof at the laſt, and of the acceptance of our labours therein, and of our reward hereafter, what troubles ſoever we meet with in the way, of which I am to ſpeak in the next place.

This

This great Worke, which in the promiſe which we have before us, God engageth himſelfe to performe for his Church, he caſteth into the unfitteſt, and in mans Iudgement the moſt unlikely of all Times, into Times of trouble, the reaſon whereof we ſhall conſider by and by. In the meane while we may take notice, that it is uſuall with God to intermixe ſome bitterneſſe with his ſweeteſt mercies. The Paſſeover it ſelf muſt be eaten with bitter herbes, *Exod.* 12.8. More particularly, God uſually mixeth troubles and afflictions with the Churches Reformation; ſo that we may lay this before us as a generall rule.

It is uſuall with God to carry on the worke of rayſing and reſtoring his Church in times of Trouble.

The building of the Temple was indeed put off from *Davids* troubleſome Reigne to the dayes of *Solomon*, a man of Peace (as his name imports) or of *Reſt* as God termes him, 1 *Chron.* 22.9. in whoſe time God promiſeth to give his people *Peace and Quietneſſe*: But that is an unparalleled example, as it may be eaſily made good by inſtances of all times ancient and modern. The time of delivering *Iſrael* out of *Egypt* was not only a time of heavie bondage, but as *Moſes* haſtened on that work, that yoke was made heavier upon them, in ſo much, that, for *anguiſh of ſpirit, and cruel bondage*, they had no mind to hearken to Gods meſſage by *Moſes* of their delivery *Exod.* 6.9. When God had by ſtrong hand brought them out of the Land of *Egypt*, beſides their forty yeeres troubleſome travaile in the Wilderneſſe, what troubleſome and dangerous warres they were encumbered withal in the Land of *Canaan*, in their ſetting and planting there, is at large recorded in the booke of *Ioſhua*.

In

In the planting of the Church under the Gospel, both the history of the Apostles Acts, and the records of the state of the Church, for the first three hundred yeeres after CHRIST, testify to the World, what bitter Persecutions it indured, to the effusion of the blood of many hundreds of thousands of Men, Women, and Children, in all places where the Gospel was planted. Yea, the master-builders themselves, drunk as deep, or deeper, of that bitter cup of Afflictions, as any of the rest, as St. *Paul* testifies of himselfe at large, 2 *Cor.* 11. 23, 24, 25. and is as fully witnessed of the rest, in Histories of undoubted verity.

To come neerer to the times of the *Waldenses*, who neere 500 yeeres past held out the light of the Gospel in those dayes of palpable darkenesse, which had overspread almost the face of the whole earth, when they began once to encrease to a considerable number (as indeed in the space of a few yeeres, there were reckoned neere Eight hundred thousand, that embraced their Doctrine): the Records of those times, howsoever much corrupted by the adversaries, testify, what bloody Wars were raised up against them by the Pope, continuing neere one hundred yeeres, and ending almost in the utter extirpation of that holy seed.

To speak nothing of those long and bloody warres, raised by the Emperour *Sigismund* thorough the instigation of that same man of sinne, against the Reformers of the Churches in *Bohemia* which continued all the dayes of that worthy Commander *Iohn Zisca*, and divers yeeres after his decease, and to draw neerer to our own times: We know, that when *Luther* began the Reformation of the Church, the Pope and his dependants never left raising of troubles against him and his followers, till at length

length he had engaged the *German* Emperour CHARLES the fifr, in a cruell warre againſt the Duke of *Saxonie*, and his party as moſt men know ; And to ſpeake truth, that Sword, which was then drawne, hath been hardly ever ſince ſheathed, but to this day in one part of *Europe* or other, goes on bathing it ſelf in blood, wherewith how much it hath bin made drunken, we, aſwell as our neighbours, feele to this day to our ſmart.

There are Inſtances of Troubles raiſed by Sathan and his inſtruments againſt the Church by thoſe which are without, no leſſe are thoſe that are ſtirred up within the bowels of the Church, by falſe Brethren, who by *ſpeaking perverſe things, to draw Diſciples after them* (as the Apoſtle tels us they ſhall doe, *Act.* 20.30.) ſtrike at the very foundation, on which the Church is built, the very doctrine of Truth. What diviſions were raiſed thereby in the Churches, even in the Apoſtles own dayes, divers of their Epiſtles doe ſufficiently declare, and that Sathan continued by the ſame policy, to divide the Church in ſunder, and thereby to ruine it (as our Saviour tels us, That a Kingdome, or houſe divided cannot ſtand, *Math.* 12.25.) the records of the Primitive time, ſetting before us the Factions that infected the Church in thoſe ages, and the Excommunications, Baniſhments, and other Perſecutions, which enſued thereupon, make it evident enough to all that will take the paines to looke into the Hiſtories of thoſe times.

Neither doe theſe troubles, howſoever raiſed by the practiſe of Sathan, fall upon the Church, without the fore-knowledge, and both Permiſſion, and direction of God himſelf. Our Saviour tels his Diſciples in expreſſe termes, that he came not to ſend Peace on earth,

but a Sword, *Mat.*10.34,35. Not that this is an effect, but a conſequent of the Goſpel. The Goſpel is in it ſelf a meſſage *of glad tidings of Peace*, Rom.10.15. Eph. 6.15. But is of Peace between God and Man, *Luk.*2.14. *Rom.*5.1. Yea, and between man and man amongſt as many as receive it, as the Prophet fore-tels, that amongſt thoſe that are under *Chriſts* government, *the Wolfe and the Lambe ſhall dwell together*, Iſa. 11.6. all enmity ſhall be taken away, ſo that *none ſhall deſtroy in his Holy Mountaine*, Iſa.65.25. And a Goſpel to ſettle Peace in mens conſciences, but not in the World. *In me you ſhall have Peace* (ſaith our Saviour) *in the world you ſhall have affliction*, Ioh.3.33.

To ſearch into the Reaſons of this truth; if we looke upon ſecond cauſe it is eaſie to conclude, that it can be no otherwiſe, unleſſe Satan, and ſuch as beare his Image, and do his Will, ſhould change their Nature. For (beſides the contrariety in the Natures of the children of Light and of Darkeneſſe, whereof *one is Abomination to the other*, Prov.29.27. and conſequently like contraries they muſt needs deſtroy one another): The eſtabliſhing of *Chriſts* Kingdome in the Church, is the overthrowing of the Divels Kingdome in the World, as many ſubjects as CHRIST gaines, ſo many the Divell loſeth. Our Saviour tels us, *Luke* 10. 18. That when the Goſpell was Preached, it brought downe *Sathan from Heaven like lightening*. No mervaile then if Sathan to ſave his owne Kingdome, labour to hinder the planting of the Church, and as little mervaile if his ſervants joyne with him therein, as for other reaſons ſo eſpecially becauſe the Goſpell which the Church embraceth, diſcredits and condemnes all their wayes, reſtraines their Luſts, and cuts off all their hopes, ſen-

tencing

tencing them to hell, to be made the ſubjects of Gods wrath to all Eternity.

But it yeelds little comfort to the Godly, or Honour to God, to look upon the Churches troubles, as the effects of Satans and his childrens malice, unleſſe we raiſe up our thoughts higher, to looke; not only upon the rod but withall on him that *hath appoynted it*, Mich. 6.9. To conſider his faithfulneſſe in raiſing troubles and afflictions, which quieted *Davids* heart, *Pſal.* 119. 75. *I know that thou in faithfulneſſe haſt afflicted me.* His compaſſion even *when he cauſeth grief*, Lam. 3. 32. his wonderfull wiſdome and Power in being good unto thoſe that love him out of evil, *Rom.* 8.28. That by the conſideration of Gods righteouſneſſe in all his wayes, we may gather comfort to our ſelves, in the troubles raiſed up againſt Gods Church by wicked men, we muſt firſt therefore ſettle this poſition firmly in our hearts, that the Divel and his inſtruments are but vaſſals to execute what he hath decreed to be done, as St. *Peter* teſtifies concerning *Chriſts* ſufferings, that he was delivered although by the trechery of *Iudas*, yet withall *by the determinate councell and fore-knowledge of God*, Act. 2. 23. and all the Apoſtles witneſſe that *Herod*, *Pilat*, the *Gentiles*, and people of *Iſrael* which were gathered together againſt *Chriſt*, were but Gods Executioners *to doe whatſoever his hand and his Councell had determined to be done*, Act. 4. 28. Now we know that God (who is *Righteous in all his wayes and holy in all his workes*, Pſal. 145. 17) Orders all things for his own ends, which are his own glory, and (that which is never ſevered from it) the God of his people. Let us then draw the Reaſons of this truth which we have before us from the relations which the troubles raiſed

ſed againſt the Church in the time of the planting or Reforming thereof, have unto thoſe two maine ends at which God principally aymes his own glory and his Churches good.

And firſt Gods honour is much advanced by the troubles raiſed by Satan and his Agents to hinder the Churches Reformation, three wayes.

1. God is much honoured, by making it evident to to the World, that the worke of the Churches Reformation is his owne Act. As *Ioſeph* makes his brethren underſtand that, in ſelling him to the *Midianites*, they were but Gods inſtruments to bring him into *Egipt* becauſe there came ſo much good out of that wherein they intended nothing but evil. *Gen.* 45. 7. and 50. 20. And *David* foretelling that great worke of making *Chriſt* the head ſtone of the corner, proves it to be Gods doing & a work of admiration, becauſe the builders had caſt him aſide, *Pſal.* 118. 23, 24. All effects muſt have ſome cauſe, by the power and Vertue whereof they are produced, wherefore when there appeares no ſecond cauſe in the bringing forth of any effect, it muſt be aſcribed to him that workes, without, or above, or againſt all cauſes, as pleaſeth himſelf. When the Wilderneſſe (which by nature brings forth nothing but buſhes and ſhrubbs) is ſtored with pleaſant fruitfull and uſefull plants, *it is that men may ſee and know, and underſtand together that the Lord hath done this*, Iſa. 41. 18, 19, 20.

So when men (by whoſe councels and endeavours ordinarily things are effected) intend any thing, and the event falls out contrary to what they purpoſed, it muſt be concluded, that *when the heart of man deviſeth his*

his way, yet *it is God that directeth his steps*, Prov. 16.9. Thus that it may appeare the reſtoring of the Church is Gods own Work, he ſuffers Satan and his wicked inſtruments to oppoſe and hinder it what they can that the effecting of that Worke without and againſt mens intentions may be aſcribed to God alone.

2.*ly* As the carrying on of the Churches Reformation in Troublous times diſcovers it to be Gods Worke, ſo it manifeſts it to be the Work of his Almighty power, when his enemies having armed themſelves againſt him with all their ſtrength are overmaſtered by him. *Now I know* (ſaith *Iethro*) *that the Lord is greater then all Gods for in the thing wherein they dealt proudly he was above them.* Exod. 18. 11. When *Nebuchadnezar* ſaw that with all his power, and with the help of his fiery furnace, he was not able to hurt ſo much as an heire of the heads of the three children, it moved him not only to Aſtoniſhment at the preſent, but withall to paſſe a decree for the honouring of that Almighty God, whom thoſe men ſerved. Neither doth this way of Gods, in reſtoring his Church in Troublous times more manifeſt his power then it doth his goodneſſe in drawing Good out of Evil, and his wiſdome in ſerving himſelfe of the Councels and endeavours of his Enemies, and turning all their croſſe wayes to meet in the furthering of his owne ends as he did Satans practice in crucifying our Saviour, to the accompliſhing of the Worke of mans Salvation, which Satan laboured to overthrow.

Thirdly, God is highly honoured by the Churches troubles, when his children thereby diſcover their ſincere love to *Chriſt* and his truth, when they chooſe him in the middeſt of all outward diſcouragements. When

Moſes choſe afflictions with the people of God rather then the honour to be accompted the Son of Pharaohs *daughter,* he teſtified, that *he eſteemed the Reproach of* Chriſt *greater then the Treaſures of* Egypt. Heb. 11. 24, 25, 26. And when *Iobs* ſincerity being queſtioned by Satan, God delivered him over to be exorciſed by the Divel under ſo many bitter afflictions in the middeſt whereof his heart ſtill reſted on God, in whom he reſolved *to truſt I though he ſhould ſlay him,* Iob 13. 15. Thoſe afflictions of his were but as ſo many windowes (as an ancient Father calls them) through which the World might look into the uprightneſſe of his heart and true love unto God, from which no afflictions could move him. It was an honourable teſtimony given of Chriſt by *Iohn Lambert* that holy Martyr, as due unto Chriſt, when in the middeſt of the flames of fire he lifted up his hands clapping them together over his head, and cryed out with a loud voyce, *None but Chriſt, None but Chriſt.*

How the troubles which accompany the Churches Reformation, ſerve to the advantages of Gods honour we have ſeene: We ſhall find them no leſſe Beneficiall to his Church, and that ſundry wayes:

Firſt therefore, by theſe Troubles which fall in with the firſt Planting or Reforming of the Church, Gods people are prepared to *endure hardneſſe, as good ſouldiers of* Iesvs Christ, which St. *Paul* in the perſon of *Timothy,* exhorts us unto, 2 *Tim.* 2. 3. It is true, that warnings before-hand are of uſe to prepare men for ſufferings, to which purpoſe our Saviour exhorts his followers, to *take up the Croſſe,* Math. 16. 24. and St. *Paul* fore-tels his, that they muſt *through many afflictions enter*

ter into the Kingdome of God, Act. 14. 22. But this Dreame of an outward, glorious, and Peaceable estate, under Christs government, so fills the heads, not onely of the Papists (who reckon it among the markes of the true Church) and of the *Iewes*, who despised *Christ* because they saw *no forme or Beauty*, (that is, no outward Pompe or Glory) *in him*, Isa. 53. 2, 3. (an errour, that possessed the very Apostles themselves so farre, that, both the sonnes of *Zebedee* sued for places of honourable preferment in CHRIST's Kingdome, *Math.* 20. 20, 21. And all the rest of them, disputed the Point, *who amongst them should be greatest*, Mark. 9. 34.) But generally, is so rooted in the hearts of all men, that unlesse experience of Troubles in their first entrance under Christs government, taught them the contrary, admonitions would be of little force, to awaken men out of that Dreame: Wherein if they should be confirmed, by a Peaceable and quiet setling of the Church at the first, it would endanger mens Apostasie afterward, when they should find the course of a Christian life, full of Troubles and Persecution, so farre unanswerable to that which their Peaceable entrance, in taking up the yoke of CHRIST, seemed to promise, as appeares both by the falling away, of such as are resembled by the Stony ground, *Math.* 13. 22. And by *Davids* danger of condemning his owne wayes, upon the same ground, *Psal.* 73. 13, 14. So that troublesome beginnings of the Churches Reformation, are a great meanes of preserving men from Apostasie afterwards, or at least from great discouragements in the course of a Christian life.

Secondly, the troublesome setling of the Church, warning men to expect troubles afterwards, makes them 2.

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by that expectation acquainted with Evils before they come, which much abates the feare of them when they happen. *Iulius Cæſar* in his warres in *France*, was wont to tell his Souldiers, ſtrange things of the great Power wherewith the Enemy came againſt them, whereof they having knowledge beforehand, and, when they came to the encounter, finding their forces no more (or uſually farre leſſe) then they expected, they deſpiſed the danger, and fought with incredible reſolution. Troubles and afflictions are formidable to men a farre off, the more wee are acquainted with them, the leſſe cauſe we ſee to feare them. So that the acquainting of the Church with Troubles in the beginning, armes the godly with reſolution againſt them, and by expectation makes them familiar unto them, that they beare them with incredible patience, when they come. St. *Paul*, warned by the Holy Ghoſt, that hee was to expect *Bonds and afflictions in every City*, growes ſo reſolute, that he deſpiſeth his owne life, *Act.* 20. 23, 24.

Thirdly, ſuch Troubles, although they are unpleaſant to the fleſh, are very available to put the Spirit in a right frame, moving us to retire neerer to God, to hide under the ſhadow of his wings as in a place of ſecurity, *Pſal.* 91. 2, 3. *Davids* afflictions every morning, made him find, that *it was good for him to draw neere unto God*, Pſal. 73. 28 Againe it makes us to looke more carefully (as *David* profeſſeth hee did) to our wayes, *Pſal.* 119. 67. *Before I was afflicted I went aſtray, but now I have kept thy word*) as well that wee may cut off occaſion from thoſe that watch for our halting, as that wee may farther intereſt God in our Protection; and laſtly, if wee ſuffer, may have the comfort, that wee *ſuffer for well-doing*, 1 Pet. 3. 17. Againe,

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it unites the godly more in love, and communion, and fellowſhip one with another: as the Shepheards Dog drives the ſcattered ſheep together. When *the bands of the wicked had robbed* David, in the next verſe ſave one, he joyns *to the company of thoſe that feared God*, Pſal. 119. 61. 63. It awakens faith, quickens to Prayer, *Pſal.* 116. 3, 4. exerciſeth patience, and raiſeth up our hearts to look after thoſe things that are ſpirituall and eternall, 2 *Cor.* 14. 16, 17.

A fourth benefit, which the troubles accompanying the Churches reformation bring unto the godly, is the teſtimony of their conſcience, that they cleave to Chriſt in ſincerity and truth, and ſubmit to him for no outward reſpects. As it proved *Jobs* ſincerity, when he profeſſed his reſolution to depend on God, *though he ſhould kill him*, Job 13. 15. and comforts himſelf with the hope of a glorious reſurrection, wherein he ſhould ſee the face of God with joy, whatſoever became of him and his outward condition at preſent, *Chap.* 19. 26, 27. The very light of nature taught Heathen men, that the ſervices which they performed to their gods, with perill and hazard to themſelves, were beſt accepted of them: The Family of the *Fabii* had a ſolemn univerſary ſacrifice to be offered, by one of that Family, on the hill called *Quirinalis*. Now, when the *Gauls* ſacked and burnt *Rome*, and beſieged the *Capitol*, ſo that there was no coming to that hill, but by marching through the enemies campe, one *Caius Fabius Dorſo* attired as a Prieſt, with his ſacrifice, and other neceſſaries in his hand, marcheth through the midſt of the enemies, aſtoniſhed at his reſolution, offers the ſacrifice, and returns in ſafety, *ſatis ſperans* (ſaith the *Hiſtorian*) *propitios eſſe deos quorum cultum ne mortis quidem metu prohibitus intermiſiſſet.* 4.

miſſiſſet. That which he hoped, upon uncertain and falſe grounds, we have reaſon to believe, upon undoubted evidence of the word of truth; whence the Church urgeth this, before God, as an undoubted evidence of the ſincerity of their hearts towards him, that they had not forſaken him, though *he had broken them in the place of dragons, and covered them with the ſhadow of death,* Pſ. 44. 18, 19.

5. A fifth benefit which the Church receives by theſe troubles in the Churches reformation, is the ſtrengthening of their faith, which, though it be grounded on Gods Word, which aſſures them that he will be their *hiding place, and their ſhield,* Pſal. 119. 114. yet is wonderfully ſupported by experiments, which beget hope, *Rom.* 5. 4. whereof the godly make ſpeciall uſe upon all occaſions, as *Pſal.* 44. 1. and 77. 11, 12. Now there can be no greater experiment of Gods Almighty power, and readineſſe to ſupport his Church, then the erecting of Chriſts Kingdome, *in the middeſt of his enemies,* Pſal. 110. 2. yea, in the midſt of their tumultuous and violent oppoſitions, *Pſal.* 21. 2. Queſtionleſſe, if all Satans power cannot hinder the erecting of Chriſts Kingdom, much leſſe ſhall it overthrow it, when it is eſtabliſhed, as our Saviour hath promiſed, that *the gates of hell* (that is, all the power of the Prince of darkneſſe) *ſhall not prevail againſt it,* Mat. 16. 18.

6. A ſixth benefit that accrues to the Church, by theſe troubles, in the reformation thereof, is the doubling of their comfort, after the victory, which is much ſweetned by the difficulty in obtaining it. When the Saints under the conduct of *Michael,* (which is Chriſt) and by his power, had driven the Dragon out of heaven, ſee what joy there is after that glorious conqueſt, *Rev.* 12. 10. *Now is come ſalvation, and ſtrength, and the Kingdome of our God,* &c.

Laſtly,

Laſtly, the more brunts we endure for Chriſt, and the ſervice of his Church, the greater is our reward hereafter, theſe *light afflictions work for us a far more exceeding, and eternall weight of glory*, 2 Cor. 4. 17. Wherefore all thoſe glorious promiſes made to the Churches, *Rev.* 2. 7. 11. 17. 26. and 3. 5. 12. 21. are made under the condition of overcoming. 7.

Theſe reaſons only weighed, are ſufficient to ſettle the heart of any godly man, when it appears, that though the Churches troubles are raiſed by Satans malice, and his inſtruments, yet they are ſo ordered, by the wiſdome and goodneſſe of God, that he hath much honour, and the Church ſo many large benefits thereby.

The conſideration of theſe wayes of Gods providence, in ordering the affaires of his Church, is of ſingular uſe ſundry wayes.

Firſt, it is a means to ſilence all our complaints, and murmurings againſt the afflicted condition of the Church, when it appears that thoſe troubles are not ſo much the effects of the malice of Satan and his inſtruments, as the acts and decrees of the Lord himſelf, to whom who dare ſay, *What doeſt thou?* Dan. 4. 35. So DAVID *was dumb, and opened not his mouth, becauſe he did it*, Pſal. 39. 9. And withall, it is the decree of that God, who, *as he made the heavens by wiſdome*, ſo he orders his wayes towards men in wiſdome, as the Heathen Poet acknowledgeth: *Et projucundis aptiſſima quæq; dabunt Dii*, who in his wiſdome gives not ſo much pleaſant, as fit things, that may rather do us good, then delight us; yea, of that good God, who *is good, and doeth good*, Pſal. 119. 68. who loves us better then we love our ſelves, as the ſame Poet acknowledgeth, *Charior eſt ipſis homo quam ſibi*. How apt are men to quarrell at their eſtates, when *Uſe.* 1.

they ſuit not with their carnall humours. The Prophet *David* gives himſelf for inſtance, acknowledging, that when he ſaw himſelf *plagued every morning*, Pſal. 73. 14. his heart was full of *envie at wicked mens proſperity*, by which he gained nothing, but the *grieving of his heart, and pricking of his reines*, verſ. 21. and the ſhaming of himſelf for his *folly and ignorance*, verſ. 22. Indeed, by theſe murmurings of ours, we both diſquiet our hearts in vain, and wrong God himſelf, as if there wanted wiſdome, or compaſſion, or faithfulneſſe in his diſpenſations towards his people.

Uſe 2. Secondly, ſuch meditations help us from condemning of the cauſe in which we ſtand: When *David* looked upon his chaſtiſements, he was ready to condemn his own way; *Pſ.* 73. 13. and when the *Barbarians* ſaw the Viper upon *Pauls* hand, they judged him a murtherer, *Acts* 28. 4. but when they found he had no harm by it, they took him for a god, *v.* 6. Three things ſhould move us to think well of the Churches cauſe, notwithſtanding the troubles incident thereunto: Firſt, that thoſe troubles are ordered by God, not out of hatred, but out of love and faithfulneſſe for the Churches good; *faithfull are the wounds of a Lover*, Prov. 27. 6. And *David* findes Gods *faithfulneſſe* in his afflictions, *Pſal.* 119. 75. Secondly, it hath been the Churches portion in all ages, the lot of the Patriarchs, Prophets, Apoſtles; yea, of Chriſt himſelf, whom we ſhould condemn, in condemning the cauſe in which they ſtood, which *David* fears to do, *Pſal.* 73. 14. Thirdly, the iſſue of thoſe troubles appearing to be the good of the Church, as the Apoſtle affirms, *Rom.* 8. 28. though it ſhould not move us to think them gods, with the *Barbarians*; yet it may warrant us to conclude, that the cauſe is Gods, and the

events

events the effects, not of his wrath, but of his love.

Theſe conſiderations aſſure us of a comfortable iſſue and ſucceſſe, at the laſt, in the cauſe wherein we ſtand, depending on the Almighty power of God, who *doth whatſoever he pleaſeth in heaven and in earth*, Pſal. 136. 5. and on his goodneſſe, which, as it extends *to all his works*, Pſal. 145. 9. ſo is it in a more eſpeciall manner manifeſted to his *Iſrael*, Pſal. 73. 1. And laſtly, on his faithfulneſſe, which *continues to all generations*, Pſal. 119. 90. and therefore he muſt make good his word, that *the gates of hell ſhall not prevail againſt his Church*, Mat. 16. 18. and that he will not forget his people; *though a woman ſhould forget her ſucking childe*, Iſai. 49. 15. *Uſe 3.*

Fourthly, the conſidering of the Churches troubles, warns us to prepare for, and arm our ſelves againſt them before hand, as both S^t. *Paul*, Eph. 6. 11. 12. and S^t. *Peter*, 1 Epiſt. 5. 8. exhort us, both to be armed, and to ſtand upon our guard, upon that ground, becauſe we ſhall meet with ſtrong encounters. We had indeed need to be ſtirred up to make ſuch proviſion. *Uſe 4.*

1. Becauſe the Churches troubles are certain, as not only raiſed by men, who may fail in their intentions, but decreed by God, whoſe *counſels ſtand throughout all ages*, Pſal. 33. 11. *You ſhall have afflictions in the world*, ſaith our Saviour, *Joh.* 16. 33. *The king of* Syria *will come againſt thee, at the return of the yeer, Go ſtrengthen thy ſelf, and ſee what thou doeſt*, ſaith the Prophet to *Ahab*, 1 King. 20. 22. 1.

Secondly, though in a true eſtimation, theſe troubles are, as the Apoſtle terms them, but *light afflictions*, 2 Cor. 4. 17. yet to fleſh and blood they *ſeem grievous for the preſent*, Heb. 12. 11. as the Prophet *Davids* bitter complaints, not only in ſore ſickneſſes, *Pſal.* 38. 6, 7, 8. but 2.

but besides, in the persecutions of his enemies, *Psal.* 143. 3. sufficiently testifie. When nature is so sensible of afflictions, and by the sense of them makes so strong impressions upon the spirit, when we feel so much smart by these, although but outward troubles, it concerns us neerly to be well provided of such strong helps as may support our spirits in such trialls.

3. Thirdly, it concerns us the more to prepare for such troubles, as a Christian profession brings with it, because they not only afflict us at present, but withall, strike at the very foundation of our faith often times, as the *Psalmist* acknowledgeth, that in his present distresses he was moved to question, both Gods *Mercie*, and the *Promises* themselves, *Psal.* 77. 7, 8, 9. Now, if faith should fail us, we are left destitute of all comfort at present, and of all hope hereafter; it must therefore be our care to be well prepared for that conflict, wherein, if we should be mastered, we are lost for ever.

To make provision for the supporting of our selves under such troubles as attend the Church, & every member of it, under Christs government, our care must be:

1. First, to take off our hearts from the world, as we are advised to do, like good souldiers, 2 *Tim.* 2. 4. It is the love which we bear unto, and high esteem that we have, of the honours, riches and pleasures of the world, that keeps us off from Christ, as it did the young man, *Mat.* 19. 22. and makes us look back oftentimes, and thereby unfit *for the Kingdome of God*, Luke 9. 62.

2. Secondly, we must labour to get assurance of heaven: it was the assurance of *a crown of righteousnesse laid up for him*, which strengthened S^t. *Paul* to fight that *good fight*, 2 Tim. 4. 7, 8. We must have treasure some where; if we have taken off our hearts from earthly treasures, we must

must lay up for our ſelves treaſures in heaven, as our Saviour adviſeth, *Mat.* 6. 19, 20. The Merchant never ſold all that he had, till he had found that pearle of great price, and bought it, *Mat.* 13. 46.

Thirdly, we muſt take up and exerciſe our ſelves in the uſe of that ſpirituall armour recommended unto us, *Eph.* 6, 13, 14, 15. above all, the ſhield of faith, *ver.* 16. of which we have ſpoken already ſufficiently. 3.

Fourthly, we muſt watch with all perſeverance, as our Saviour commands, not only his Diſciples, but all men, to do, *Mark.* 13. 37. Firſt, watch our ſelves; *keep thine heart with all diligence*, Prov. 4. 23. becauſe *it is deceitfull and deſperately wicked*, Jer. 17. 3. full of *evill thoughts, whence proceed adulteries, fornications, murthers*, Mar. 7. 21. None ought to be more carefully watched then the traitors within our own boſomes: Watch the world, our company, or any temptation that may aſſail us from without; *David* was of all things moſt carefull of his company, joyning with thoſe that feared the Lord, *Pſal.* 119. 63. and commandiug the wicked out of his ſight, *verſ.* 115. Above all, watch Satan, 1 *Pet.* 5. 8. and be not *ignorant of his deviſes*, as the Apoſtle calls them, 2 *Cor.* 2. 11. And to be the better armed againſt all theſe, keep the heart fill'd with holy thoughts, *hide the law there*, Pſal. 119. 11. that it may be *our meditation all the day*, verſ. 97. 4.

Fiftly, conſider, and be throughly acquainted with the nature of thoſe troubles, which the world feares ſo much, that they reach not to thoſe things that moſt concern us, they corrupt not our hearts, unleſſe it be our own faults, that they are but momentany, and bring us more advantages (as we have ſhewed) then they do incombrances. 5.

Laſtly,

Laſtly, look at the reward that follows, as our Saviour, *for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame.* Afflictions are light while wee looke at the things which are eternall, 2 *Cor.* 4. 18. the *crown of righteouſneſſe which God the righteous Judge gives thoſe that fight the good fight,* 2 Tim. 4. 8.

The laſt conſiderable circumſtance in my Text, is the matter, or thing promiſed, the building of the walls and ſtreets of *Jeruſalem*, the walls for defence, and the ſtreets, to reduce it into an orderly form. That the materiall *Jeruſalem* is to be looked on as a type of the Church, is evident by S^t. *Johns* deſcription of the new *Jeruſalem*, Rev. 21. 2. 10. 12. by the types of the walls, gates, foundations, and circuit of that old *Jeruſalem*, and the reſemblance of the Church figured by the Temple in *Ezekiels* viſion, *Chap.* 41. and 42. So that in this promiſe before us, we have repreſented to us, how God will have his Church ordered for time to come; hee will not only have a people freed from Satans bondage, as the *Jews* from the *Babyloniſh* captivity, but will have a *Jeruſalem* built, a people united into a body, a regular body, compaſſed with walls of government, for protection, and digeſted into an orderly form, as cities are by ſtreets; ſo that we may hence

Obſerve,

Gods Church muſt be united into a well compacted body, furniſhed with needfull helps, both for ſafety and order.

That the building of cities aims both at ſafety and orderly government, I conceive, cannot be denied. The firſt builder of a city, left upon record, was *Cain*, as is ſuppoſed, for his own ſecurity, being caſt out of Gods protection, *Gen.* 4. 14. 17. And *Solomon*, to expreſſe what confidence

confidence worldlings put in their riches, tells us they account it their *ſtrong Citie*, Prov. 10. 15. Implying that Cities are accounted places of great ſtrength and ſecurity. Secondly, it is evident, both by reaſon and experience, that Bodies neerly compacted, are more eaſily and better governed and kept in order, then a people ſcattered and diſperſed abroad. Now that the Lord himſelfe had theſe ends before him in uniting his Church into a body, is cleare enough to thoſe that will underſtand. When hee plants his vineyard (the Houſe of Iſrael he means, *Iſai.* 5. 7.) the firſt thing which hee doth, is the fencing of it, *verſ.* 2. And *Cantic.* 4. 12. The Church is therefore reſembled by a *Garden incloſed*, or barred, (as it is in the original) that is, ſtrongly fortified, to keep out all that might break in to ſpoyle or deſtroy. This wall of the Churches defence, is the power of the Magiſtrate for whom we are to pray, that *under him we may lead a peaceable life in all godlineſſe and honeſty*, 1 Tim. 2. 2. that is, that being by his power preſerved in peace, we may ſerve the Lord without diſturbance in holineſſe; the ſword being put into the Magiſtrates hand for *the terror of the wicked, and for the praiſe of them that doe well*, Rom. 13. 3. 4. Wherefore the Lord promiſed, that in the erecting of Chriſts Kingdome, Princes ſhall be unto his Church, *a hiding place from the wind, and a covert from the tempeſt*, Iſa. 32. 2. ſo that *none ſhall hurt or deſtroy in his holy mountain*, Iſa. 65. 25. There is beſides the Magiſtrates ſword, an inner wall, Eccleſiaſticall diſcipline, by which *the little Foxes* (as they are termed, Cant. 2. 15.) *are taken*, or kept out: ſuch as ſpeak *perverſe things to draw Diſciples after them*; of whom the Apoſtle gives the Elders of *Epheſus* a ſpeciall charge to take care, *Acts* 20. 30, 31. And commands *Titus* to pro-

ceed againſt them by Eccleſiaſticall cenſure, *Admonition and Rejection*, Tit. 3. 10. And by the ſame Diſcipline Chriſts Ordinances are preſerved pure, as the Temple was preſerved from pollution by the Prieſts, *who were to teach the people the difference between the cleane and uncleane, and to give judgement accordingly*, Ezek. 44. 23, 24. Theſe are indeed the true Rails about the Lords Table, to keep out Dogges and Swine (as Chriſt terms them, *Matth.* 7. 6.) from polluting and profaning holy things, and theſe are *Jeruſalems* walls.

The ſecond thing that God will build in *Jeruſalem*, is her ſtreets, both for Order and Beauty. If the body were a groſſe lump (as ſome ſay Bears whelps are when they are newly fallen) not diſtinguiſhed by parts and members, it were both uncomly and unſerviceable, 1 *Cor.* 12. 18, 19, 20. There muſt therefore be ſtreets in *Jeruſalem*, diſtinction of Offices and Functions, and diſtributions of the people into Tribes, Cities, and Daughters of Cities (as the Scripture terms them) Villages and particular Congregations, without which there can be no orderly government, as *Jethro* tels *Moſes*, Exod. 18. 18, 21. That reſemblance of the Church to an *Army terrible with Banners*, *Cant.* 6. 4. may perhaps upon the by, under the type of an Army, conſiſting of ſeverall Troops, and Companies, marſhalled under their ſeverall Standards, and Banners, and yet making up but the entire body of one Army, ſhadow out theſe diviſions of the Church into her ſeveral members, making up together the body of one Church, which by this unitie and order growes and increaſeth, not as Cities doe in outward wealth, but in thoſe *durable Riches* (as *Solomon* terms them, *Prov.* 8. 18.) of faith, love, and other ſpiritual graces, as the Apoſtle teſtifies, *Eph.* 4. 16. and as expe-

experience made it manifeſt in the Church newly gathered in the Apoſtles time, which having ſome time of reſt, and opportunity thereby to joyn in fellowſhip, not only increaſed in numbers, but beſides thrived in grace, being *edified, and walking in the feare of the Lord*, Acts 9. 31. which was furthered by thoſe Ordinances which they enjoyed in common, called *living waters, ſtreams from Lebanon*, *Cant.* 4.13. conveighing that oyle of grace, which (like the oyntment powred on *Aarons head*, and *running down to the hem of his garments*) *Pſalm* 133.2. flowes from Chriſt our head, full of grace and truth, of whoſe fulneſſe we all receive grace for grace, *John* 1.14, 16.

Theſe are the advantages that the Citie of God and Church hath by uniting into a well compacted body, fenced with Civill and Eccleſiaſticall power, and in an orderly manner divided into ſtreets or congregations, according to Gods appointment. Why God will have it ſo, there may be given theſe reaſon:

First, God is One, and his Name One, wherefore the Apoſtle ſetting out the unity of the Church in *One Body, one Spirit, one Lord, one Faith, one Baptiſme*, ſhuts up all in *one God, and Father of all*, *Eph.* 4, 4, 5, 6. implying, that this unity of the Church flowes from him who is One: Whence alſo our Saviour prayes for the Church, that the members thereof *may be all one, as he and the Father are one*, *John* 17. 21, 22. And indeed ſeeing the Church is united to Chriſt, as the Head thereof, it muſt needs be one Body. Now from this ſpirituall union of the myſticall body of the Church ariſeth a kinde of neceſſity of uniting the members of the Church viſible, as much as may be. 1.

Secondly, this unity of the Church, and order there- 2.

by, credits Religion, *It is a good and delightfull thing for bretbren to dwel together in unity,* Pſa. 133. 1. Unity begets Order (which proceeds *ab uno*, and diverts *ad unum*) and Order follows Decency, which moves the Apoſtle to joyn them together, 1 *Cor.* 14. 40. Both theſe, Unity, and Order thereby, ſo grace and commend the Church, that many are thereby moved to joyn unto that Society. *When the Church was magnified of the people, many were joyned unto it,* Acts 5. 13, 14.

3. A third reaſon of the neceſſity of the Churches unity and order, is her preſervation: *A Kingdome, a Citie, an Houſe, divided againſt it ſelfe, cannot ſtand,* ſaith our Saviour, *Matth.* 12. 25, 26. This care of the Churches preſervation is the more needful, becauſe it is but a *little Flock, Luke* 12. 32. And which is more dangerous, a flock of *Sheep amongſt Wolves, Matth.* 10. 16. which moves Saint *Paul* to warn the Elders of *Epheſus* to look *to themſelves and their Flock,* becauſe *grievous wolves ſhall enter in amongſt them after his departure,* Acts 20. 29.

Uſe. The Uſe of this poynt being manifold, (that I may not hold you over-long) I ſhall for the preſent apply it onely by way of Exhortation to that duty; in the performance whereof Gods honour and the Churches good are ſo much intereſſed: wherein if wee have failed hitherto (as it appeares wee have too much) let our own hearts ſmite us in ſecret, & having in bitternes of ſpirit bewailed before God our former neglects, engage our ſelves by renewed promiſes, ſtrengthened with firme reſolutions (after *Davids* example *Pſalm* 132. 3, 4.) to make this great work which God hath called us unto, our firſt and chiefeſt care, which wee would certainly doe, if the *zeal of Gods houſe had eaten us up* with *David, Pſal.* 69. 9.

That

That the fencing and ordering of the Church, is a work that God will bring to paſſe, I have ſhewed already: And that it is our dutie to joyn with him therein, no man will deny, leſt the curſe of *Meroz* fall upon us, *Judg.* 5. 23. Thirdly, that the greateſt weight of this work lies upon the hands of the Princes and Rulers appears by Gods meſſage ſent unto *Zerubbabel*, Hag. 1. 2. By *Davids* charge to his ſon *Solomon*, and all the Princes of *Iſrael*, 1 *Chron.* 22. 6, 17, 18, 19. and by the examples of *Jehoſaphat*, 2 Chron. 20. 8, 9, *Hezekiah*, 2 Chron. 29. 3, 4. 5. 11. and *Joſiah*, 2 Chron. 34. commended, and ſet before us as patterns, for their zeale in eſtabliſhing and reforming the Church of God. And laſtly, that this is the time wherein you are called upon, to bring forth the head ſtone of this work, as your ſelves cannot deny, ſo God himſelf makes it evident, by the courſe of his diſpenſations towards us, for the farther we proceed in this work, the neerer God drawes unto us in wayes of mercy, ſcattering our enemies, and crowning us with ſuch ſucceſſes, as exceed our own hopes and expectations.

Let me therefore ſpeak unto you in *Davids* words to his ſon *Solomon*, 1 Chro. 22. 16. *Ariſe* (Right Honourable) *and be doing, and the Lord be with you*: or, a little more fully in the Nobles words to *Ezra*, chap. 10. 4. *Ariſe, for this matter appertaineth to you, we alſo will be with you, be of good courage, and do it.* Not only the Miniſters, and people of the Land, but of all the reformed Churches abroad aſſiſt you with their prayers, as *Moſes*, *Aaron* and *Hur*, did *Joſhua*, fighting with the *Amalekites*, Exod. 17. 10, 12. till this work be carried on to perfection. Beſides the honourable name which you ſhall leave behind you to all poſterity, to *be called The Repairers of the breaches*,

ches, and Reſtorers of paths to dwell in, Iſai. 58. 12. your labour will not be in vain in the Lord, 1 *Cor.* 15. 58. and will be found upon your account at the laſt day.

To deſcend to the particulars of the duty required of you, in this great work of the Churches reformation, Let us (I beſeech you) have the help of that power that God hath entruſted you with, to protect us, that *the Boar out of the wood waſte us not, nor the wild beaſt of the field devoure us*, Pſal. 80. 13. that enjoying *abundance of peace* under you, *our ſouls may be redeemed from deceit and violence*, Pſal. 72. 7. 14. which muſt be done, either by *cutting off wicked doers from the city of the Lord*, Pſal. 101. 8. or by *breaking their jaws, and plucking the prey out of their mouth*, Job 29. 17. or, ſo diſcountenancing their wayes, that they may be the ſcorn of the world, and men *may cry after them as after a thiefe*, Job 30. 5.

In the next place, let me humbly deſire, that the building of the inner wall of the Church may be haſtened, with all poſſible ſpeed; I mean, that Eccleſiaſticall Diſcipline may be eſtabliſhed.

1. Firſt, that Dogs and Swine, prophane perſons, may no longer pollute the holy things of God, that ſuch as want wedding garments, may be kept out from the Lords feaſts, *Mat.* 22. 11. 13. For the removing of that block of offence, from ſuch, as upon that pretence ſeparate themſelves from our Aſſemblies, as polluted by the *leaven* (as the Apoſtle terms it, 1 *Cor.* 5. 6.) of ſuch unclean perſons, who being mixt with us, and admitted by us, to partake of our holy things, *leaven the whole lump*. Something you have aſſaid to do that way already, my prayer is, that you may do, and I hope the Lord will ſtir up your ſpirits to do, yet much more. Perhaps, ye feat to commit too much power to Miniſters, leſt the unfaithfull abuſing

abuſing it, liberty may thereby ſuffer prejudice; Let me anſwer with the Apoſtle, 1 *Cor.* 6. 2. *If the world ſhall be judged by you, are you unworthy to judge the ſmalleſt matters?* If Chriſt have committed to the Miniſter alone, the higheſt power of the keys, to bind over ſome to wrath and judgment, and to looſe others, and acquit them from that dreadfull ſentence, in the diſpenſation of the Word, (as you muſt needs acknowledge) promiſing to *ratifie in heaven what they do on earth*, Mat. 16. 19. Do you think it much to commit unto them, aſſiſted with the whole Presbyterie, matters of far leſſe moment, the ſuſpending of men for a while from the uſe of ſome outward ordinances? But my hope is, you purpoſe to try them in a little firſt, which if they manage well, you intend to truſt them with more hereafter, as the Maſter dealt with his ſervants, *Mat.* 25. 21. 23.

Secondly, for the preventing, or repreſſing of ſuch as 2.
make diviſions amongſt us, Rom. 16. 17. ſpeaking, and *teaching perverſe things, to draw diſciples after them*, Acts 20. 30. That diviſions and drawing into parties, are the moſt deſtructive wayes to Chriſtian ſocietie, beſides the grounds of reaſon, the conſtant practice of Satan (who both knowes, and purſues his own advantages) in making uſe of this dangerous Engine to undermine the Church, makes it evident to the world. Thus he laboured to trouble the Church in the Apoſtles own times, as both the hiſtories of the *Acts*, and their own Epiſtles teſtifie. The like practice he uſed in all ſucceeding times, as is witneſſed by all Eccleſiaſticall Records. And, in this laſt age, when *Luther* began the work of Reformation, he raiſed up, firſt the *Anabaptiſts*, in great multitudes in *Germany*, to diſturb the peace, and to hinder the growth of the Church, and afterwards by

by dividing the *Lutherans* from the *Calviniſts*, hath made that wide breach between the Reformiſts, that will hardly be cloſed up, and in the mean time, gives daily infinite advantages to that man of Sin, to work the Churches utter ruine.

No marvell then that the Apoſtle adjures the *Corinthians*, 1 Cor. 1. 10. *by the name of our Lord Jeſus Chriſt, to be perfectly joyned together in the ſame minde, and the ſame judgement:* And afterwards uſeth that vehement obteſtation, *Phil.* 2. 12. *If we have any conſolation in Chriſt, any comfort of love, any fellowſhip of the Spirit, any bowels and mercy, to be of one accord, and of one minde:* That in all things, men ſhould be of one minde, we muſt ſuppoſe them to be one man; while we are divers men, we ſhall have divers mindes in many things, which yet need not hinder us from walking *by the ſame rule*, and *minding the ſame thing* in our aim and ſcope, Gods honour, and our ſalvation by Chriſt; whereunto, if we be guided by the ſame rule, the Law and Word of God, the *light to our paths*, Pſal. 119. 105. differences in judgement, in matters of leſſe moment (grounded commonly rather upon inferences out of Scripture, then upon the cleere letter of the Text) neither ought to ſettle our mindes upon an infallibility of what wee maintain, (conſidering that the more uſe there is of humane reaſon, by drawing out concluſions, by way of inference, the leſſe certainty there is in the concluſions ſo deduced) nor much leſſe cauſe diviſions between thoſe, who, embracing the *unity* of *faith*, may hold it *in the bond of peace*, and would ſo do, if there were amongſt us that *lowlineſſe, meekneſſe, and long-ſuffering*, which is commended to us by the Apoſtle, *Phil.* 4. 2. 3. 13. which we

we ought earneſtly to pray for, and labour to work throughly into our hearts.

No ſuch differences of judgement (as ſuppoſe about forms of Eccleſiaſticall Diſcipline) though they may for a time diſturb, yet they deſtroy not the Church, as long as we accord in the fundamentalls upon which it is built. The diviſions againſt which we crave the help of all power, Civill, and Eccleſiaſticall, are ſuch as are occaſioned by the reviving of ſuch dangerous Hereſies, as ſtrike at the foundation of faith, and power of godlineſſe, taken up by moſt of our *Antinomians*, *Arminians*, *Anabaptiſts*, *Seekers*, and many the like; ſome of them *ſetting their mouths againſt heaven* (as *David* ſpeaks in another caſe, *Pſal.* 73. 9.) denying the Deity of Chriſt, and the Holy Ghoſt, uttering unheard of blaſphemies againſt the ſacred Trinity, eſtabliſhing free-will, againſt the free grace of Chriſt; others crying down all endeavours of mortification, exerciſe of repentance, confeſſion of ſin, humiliation for it, and prayers for pardon, either as legall injunctions, or derogatory to Chriſts ſatisfaction. The character and cenſure of ſuch perſons, you may reade, *Jude* 8. 10, 12, 13. 16. Theſe taking advantage of our preſent unſettled condition, both *creep into houſes, and lead captive ſilly women, laden with ſin*, 2 Tim. 3. 6. and boldly aſſemble in congregations, poiſoning the hearts of the unſtable with their pernicious doctrine. Againſt theſe, when wee crave the help of the Magiſtrates ſword, it is anſwered, That there is no eſtabliſhed law that warrants them to proceed againſt them. Let me therefore humbly beſeech you, by the mercies

cies of Chriſt, and in his Name, from whom you receive your power, to haſten ſome ſpeedy remedy for theſe evils, leſt the blood of the ſoules that periſh by theſe ſeducers, be put upon your account at the laſt day; which, I aſſure my ſelf you would not defer a moment, if thoſe complaints, of which all mens mouths are full, might be truly repreſented unto you.

In the next place, (Right Honourable) be pleaſed (I beſeech you) to take care of the ſtreets of our *Jeruſalem*, the diviſions of our Congregations, the inequalitie whereof, both takes away much from the beauty of our Church, and beſides hinders the growth of it in knowledge and grace. We have Parochial Congregations, in which one Miniſter takes charge of ten thouſand ſoules, and many others, that have ſcarce twenty to make up a Congregation. In the re-edifyiug of *Rome*, when the *Gauls* had burnt it, ſuch haſte was made in building (for the whole city was built in one yeere) that the Hiſtorian tells us, *Feſtinatio ademit curam vitos dirigendi*; ſo that the city was *magis habitata, quam diviſæ ſimilis*, more like a city inhabited, then orderly divided. Whatſoever the cauſe hath been, I am ſure it is ſo with our Church. I beſeech you, let not the redreſſing of this diſorder be the leaſt part of your care; I confeſſe it is a long work, and requires a more ſettled condition, then yet we have attained unto, to reduce all the Pariſhes of the Kingdome to ſuch an equality, that each Miniſter may have a ſufficient charge to fill his hand, and not ſo great, as to break his back. I deſire only, that what may be done at preſent, may

be

be ſpeedily taken in hand. Wee have in *London*, *Weſtminſter*, and the Suburbs, at leaſt ten Pariſhes, that have each within their circuit, from five thouſand to twenty thouſand ſouls. Theſe places are the ſhelters for Papiſts, Sectaries, Atheiſts, who neſtle themſelves there ſecurely, as not ſubject to obſervation in ſuch multitudes.

It will be objected, That we want Miniſters for the ſupply of thoſe Paſtorall Charges which we have already, where then ſhall we find Miniſters to furniſh theſe new diviſions? To that I anſwer two things.

There are within the Citie divers Pariſhes, where- 1.
of two united together will bee but a competent charge for one Paſtor; ſo that the Miniſters which may bee ſpared upon ſuch a union, may well-nigh ſupply the charges which will bee multiplied by that diviſion.

Secondly I adde, that for the ſupply of the want of 2.
Miniſters, both here and throughout the Kingdome, there needs ſpeedily ſome proviſion to bee made, for raiſing of a Nurſery of young-men, to bee drawne out, and ſet abroad, as occaſion ſhall require, in places unfurniſhed of fit Paſtors. We know we have our Univerſities erected for that purpoſe. I confeſſe we have cauſe bitterly to bewaile the condition of one of them; upon which is fallen the judgement pronounced, *Zach.* 11. 17. *The ſword is upon the arme, and upon the right eye, the arme is clean dried up, and the right eye utterly darkened.* But for the other, there is that hopefull Spring of godly, ſtudious, and well-grounded youths in learning, that we have cauſe to look upon it as an evidence of Gods purpoſe to

make his Church amongst us glorious and flourishing in future times, if our care be not wanting to assist them with some competent supply, that they may bee inabled to continue their studies there, till they bee fit for the Churches service abroad. Besides, in the Westerne parts (I speake upon certaine knowledge) there are very many youths well grounded in Grammar-learning, and of godly dispositions, ripe for the Universities, if their friends were able to maintaine them there, which for the present they want means to doe, being cast out of, and robbed of their whole estates, as most of you know. And doubtlesse there may bee found in many other places of this Kingdome, divers hopefull youths who are in the like condition.

Give me therefore leave (I beseech you right Honourable) to present my humble request unto you, and that by the mercies of Christ, as you tender the good of his Church, and desire the advancing of his Gospell, and the salvation of mens souls thereby, to think upon some speedy way for the cherishing of those tender and hopefull plants, that they starve not for want of watering. Alas! what were the allowance of a thousand pounds yearly (or more if need require) taken out of the lands of Bishops, and Cathedrals, or some other such means, as your Wisdoms shall judge most convenient, out of which an hundred poore Scholars might receive each a yearly exhibition of ten pounds; which, with such other helps as will bee found, might inable them to continue their studies in the Universities, till the Church need their service elsewhere. Let me, in this case, set before you the

the example of Papiſts, and Jeſuits, that ſpare no coſt for the training up of ſuch as they find fit for their ſervice. I have with mine own eyes, ſome years ſince, ſeen the letters ſent from the Colledge of *Doway*, to the Biſhop of *Calcedon* here in *England*, and his Chancellour, wherein they complain, that their allowance from the Engliſh Catholiques, being ſix hundred pounds yearly, is not ſufficient for the training up of ſo many Students as their affairs required. And withall they grant a commiſſion to divers perſons, to require ſuch arreares, as by Legacies, or other Gifts, were then due unto them, amounting (as I remember) to wel-neere twelve thouſand pounds. This is well known to many: for the letters were ſent up to the Parliament then ſitting. Now (I beſeech you) although the children of this world be wiſer in their generation then the children of light, yet let it be a ſhame to us, that their zeale in upholding the Kingdom of Antichriſt, ſhould exceed ours in the ſupporting of the Kingdome of Jeſus Chriſt. Let me therfore in his Name, as if God did beſeech you by me, crave leave to double my requeſt unto you, to take this motion to heart, and that ſpeedily: for many of thoſe hopefull youths, whom I mentioned, are already driven to ſuch extremities, that without ſome preſent ſupply, they muſt be forced to leave their ſtudies, and undertake ſome other imployment.

Now the Lord in mercy ſo fill your hearts with an holy zeale for his glory, ſo ſtrengthen your hands unto his work, and give that ſucceſſe to your labours therein, that when you have with reſtleſſe endeavours, brought

brought forth *the head-stone* of his Temple, we may all, *with shoutings cry, Grace, Grace unto it*, and your selves, approved for your faithfulnesse in his work, may bee *received into your Masters joy*, Matth. 25. 21, 23. Which is and ever shall be the prayer of

Your humble though unworthy

servant in the Lord,

FINIS.

Iovis 27. *Novemb.* 1645.

ORdered by the Lords in Parliament, That M. *White*, who preached yesterday in the Abby-Church *Westminster* before the Lords in Parliament, being the day of the Publique Fast, is hereby thanked for the great pains he took in the said Sermon; And desired to print and publish the same; which is only to be printed by Authority under his own hand.

Jo: Browne, Cleric. Parliamentorum.

I appoint *John Rothwel* and *Luke Fawne* to print this Sermon, and no other.

John White.